

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., June 19, 1930

NEW SERIES
VOLUME XXXII. No. 25

Dr. W. A. Hewitt of Jackson is assisting Pastor G. A. Ritchey in a meeting at Duncan.

The pope sent his congratulations to the libertine king of Rumania. But his divorced wife has not forgiven him.

It is reported that eighteen were added to the church at Philip in the meeting last week conducted by Pastor W. E. Lee and Rev. C. T. Johnson.

Miss Mary Anderson, for some time a missionary in China, becomes head of the Department of Psychology in Blue Mountain College. She is a granddaughter of Gen. M. P. Lowrey.

It is announced from Washington that all counties in Mississippi will be free from the quarantine against cattle tick fever on July 1st. This is the result of the appropriation of half a million dollars two years ago and a constant fight to eradicate the tick.

There is a proverb that a fool and his money are soon parted. But sometimes they are not parted soon enough. Maybe the sooner the better. This comes to mind in reading that a woman in Sin-sin-at-her, left by will \$600,000 to be used five hundred years hence to take care of crippled children.

Recently there were 99 additions to the North West Baptist Church of Oklahoma City in a meeting conducted by Dr. Lemuel Hall of Marietta, Okla. The singing was under the direction of R. L. Cooper of Elk City and the visiting evangelism under Mac Hagood of the Ft. Worth Seminary. The church called Dr. Hall but he felt he ought to stay at Marietta.

Fewer missionaries on the foreign field last year than for many years, and more baptisms than ever before. How do you relate these facts to each other? Maybe you have heard the story of the old lady who was telling a friend of how their family had had to spend the winter in a house which was well or badly ventilated with cracks and broken windows. She concluded with, "I don't see how we could ever have stood it if we had not been in better health than usual." Work it out.

We have been reading the booklet by Dr. J. B. Moody on "After Death What?" This is a subject in which many are interested. Dr. Moody has made a long time study of it and this book embodies his reasons for believing in what is commonly called the intermediate state. There is a good deal about the next world which we cannot know till we reach it. Whatever the Bible teaches on this matter is worth studying, but it is well not to be sure of anybody's interpretation, nor too much absorbed in any one Bible subject. We are waiting for more light.

Bellevue Church in Memphis is building an Educational Annex.

Alumni of the Ft. Worth Seminary have pledged \$30,000 to a revolving student loan fund, of which \$3,000 has already been paid in.

Since Pastor G. A. Ritchie began his work at Friars Point, September 1929, there have been 35 additions to the church. He is greatly loved by all the people and especially by the young people.

The reports from India indicate that the women have declared their freedom with a vengeance, saying the men may do their own cooking. Perhaps the first one to get hungry starts the fire in the stove.

The Baptist Courier of South Carolina says of Pastor W. H. Morgan:

"He has been one of the most constructive of our pastors. He has devoted himself in a great way not only to the work in Hartsville, but to the work in his Association, and to all the great causes of the State. If we are to lose him we will lose one of our very best men, and one loved by all the brotherhood."

A negro with his pair of mules, was working in a field when a man who was passing called, "Sam, are those mules of yours pretty well matched?"

"Yes, suh," said Sam, "dem mules is jes'ez-zackly matched. Joe's willin' to do all de work an' Jerry's willin' to let him. Yas, suh, dey's jes' ezzackly matched."

In too many of our churches there are the few who are willing to do all the work and the many who are willing to let them. The church is not a rest home, but a training school where we should daily train for service, giving our best to the service of Him who gave His best for us.—Selected.

The Southern Methodist, published in Memphis and edited by Dr. R. A. Meek, announces that the paper will probably be discontinued after this week. It was started in 1921 to protest against the invasions of modernism or rationalism particularly in the Southern Methodist Church. The editor says that its publication was made possible by the financial support of friends who believed in the evangelical faith. He now says that while there is no regret at having undertaken this task, it has not been successful. In spite of protests their boards are now "manned principally by Liberals", and the "Southern Methodist Church is an inclusive church, having modernists and evangelicals, with modernists in control". Dr. Meek believes that it will be impossible to purge the present church, but that a Luther or Wesley will be raised up to organize another. We have sympathized with Dr. Meek in his fight and hope that he may yet see the truth to triumph.

ERRONEOUS SUGGESTIONS FOR THE DEVELOPMENT OF SOUTHERN BAPTIST RURAL CHURCHES

By J. N. Barnette

Possibly it is a hopeful sign to have so many suggestions made relative to the development of our rural churches. At least we are having our attention directed to them from many sources. There are many suggestions being made regarding them, some of which are helpful while some others seem very hurtful. We wonder why these same suggestions are not made concerning our urban churches as the same conditions prevail in most cases.

We are coming to realize that much which has been written and said about the so-called rural problem has been more or less wide of the mark. The chief difficulty has been the idea that the work and problems of the city churches and that of the rural churches are essentially different. This, however, is not true. When one gets down to the root of the thing, they are the same. People are essentially human and therefore the same everywhere. The people who live in the country and the people who live in the cities worship the same God. For these rural churches to accept and try to use every suggestion made would be like a sick man taking and applying all the remedies suggested by the well-meaning neighbors. In such a case the man would right soon be dead; just so, with our rural churches.

Dr. A. T. Robertson states in *The Church Administration Magazine* of March 1930, "There is a regular campaign on today to squeeze out the small country and village churches. It is now done openly in the interest of organic church union and professedly in the interest of the Kingdom of God to cut down expenses and to remove an eyesore where there are so many weak churches in the sparsely settled communities. Much of the discussion has the flavor of the market, the barter and sale of supply and demand, with very little emphasis on duty and conviction and service."

It seems wise to study these suggestions carefully and see just how far we can go in adopting and adapting them to our Southern Baptist rural churches.

Erroneous Suggestions

The most of these erroneous suggestions which are named here come from without our borders. Some of them may apply in some sections of the nation where people have moved away and have left the churches vacant but it is not true in most of the sections of the South. However, many of our own people have taken them up and are advocating them as the best means of helping our Southern Baptist rural churches. Because of this, we are discussing them here so that we may study them from the standpoint of our own field and our own needs. Also, because of our own convictions and doctrines. We cannot judge the whole territory by a few sections or by a few churches. The first erroneous suggestion is:

1. Consolidation of Baptist Churches.

This is the most common of all the suggestions, and it seems to be one of the most erroneous. Let us set out some of the reasons given why we should consolidate our Baptist churches:

(1) The example of the public schools.

Here is a quotation from one of our papers of recent date: "As consolidation is the admitted solution of rural school problems, I would conceive that the consolidation of churches would bring about full-time pastorates." As will be shown later, the problem of the public schools is entirely different from that of the rural Baptist churches and must be approached from an entirely different angle.

(2) Larger Churches and Full-Time Pastorates.

This is a very popular suggestion and a very desirable condition. However, with the majority of our rural churches, it is most impractical as well as impossible.

It may be possible to build a few large rural churches, but in doing this we would leave the

people who really need help out of touch with a Baptist church. It seems to me that it is not so much a question of building a few large churches as it is of "going into all the world and preaching the gospel to every creature." We believe a church should be just as large as it can be working within the limits of its rightful constituency. The test of a church at this point is not the size from a standpoint of numbers but it is a test of reaching and winning to Christ the largest possible number of people. We believe that the people can best be served by locating the church building in reach of those who need its ministry.

Regarding full-time pastorates the question here is, can a good preacher do more good, reach more people, and serve the cause of Christ more effectively by having one church seeking to minister to the people in four communities, or by having four churches, one in each of the four communities?

In most of our fourth-time churches, they have at least two sermons each month, and in many others three. This is not ideal, of course, but if a pastor will properly organize a church and train the leaders and give these leaders a definite program he can keep any church doing good work even with preaching only once a month.

The worst curse of our rural churches is not fourth-time preaching. It is not a question of how often the pastor preaches as of what he preaches. His success does not depend upon how often he goes to a church as it does upon what he does when he goes. It is not so much a question of more preaching as it is of a definite program of work that will train and enlist our people. More preaching and better preaching will be the result when we do this.

Here is what Dr. I. J. Van Ness has to say about the consolidation of rural Baptist churches: "We do not believe that every country church ought to move to the vicinity of the community school. We do not believe that every rural church, which for years has had a neighborhood influence, should disband. We do not know that any rural church should. The test we bring is, can these churches be persuaded out of their own membership to develop their own field, and to utilize their own members? In our experience that is the test of the city churches and it is also the test of the rural churches. So far as city churches are concerned, we believe profoundly that development of our cities, which is so imminent and sure, will best be met by aggressive, well-equipped, well-organized Baptist churches, waiting for the people when they come."

In face of the fact that Southern Baptists have made progress with the rural churches while other denominations have fallen off, shall we follow them, or continue with our own methods? A smaller number of churches would likely mean fewer people. If we are after a few strong churches made up of the best people in the community, then we might possibly have this by consolidation. If we are after making it easy and comfortable and pleasant for the few favored, then we can have these things by consolidation. If we are after lost people, we will have to go to them. Last night I was in a meeting and asked an insurance agent how many people had come to his office during the last year and asked to buy an insurance policy. The answer was, "Not one." Then I turned to one of the leading pastors in the city of 150,000 and asked him how many lost people had come to his office or had met him on the street and had asked to be told how to be saved. The answer was, "Not one." THE ONLY WAY TO REACH LOST PEOPLE IS TO GO TO THEM. We are not going to do this by having fewer churches.

2. Community Churches.

Quoting Dr. A. T. Robertson again, "The so-called community church has a fine sounding name, but it is usually a very uncomfortable place for Baptists with real convictions and intelligence. Organic union with Baptists is nothing like so important as loyalty and obedience to Christ. Besides, whatever may be true of other denominations, there is no higher Baptist body that can tell local Baptists when and where they

may organize a church. It may be tried, but it will inevitably fail. A Baptist church is a pure democracy, and practices cooperation with other Baptist bodies, but takes orders from none save the Lord Jesus himself. But the agitation for the community church comes at bottom out of an atmosphere where the state church existed."

Here is what Dr. G. S. Dobbins says about the so-called community church, "Just now chief emphasis is being placed on the uniting of all the country churches of a given area into one church, irrespective of denomination, so that this "union" or "federated" church may have the necessary resources for a worthwhile program. These who thus argue forget that the greatest of all resources is honest conviction, and that when this is surrendered nothing else will be of permanent value. The common sense of the great majority of country church people rebels against all these fallacious "cures". It would greatly clarify matters if we all realize the functions of a church are much the same in country or city, in the homeland or on a foreign field; and that the difference inheres not in the purposes of a church nor in the human nature to be dealt with, but simply in the circumstances which surround and govern. The country church will succeed best by not being some other than a New Testament church but by carrying out a full-rounded New Testament program of missions, evangelism, worship, teaching, training, service."

3. Change Emphasis from Spiritual to Social Development.

Some of the universities are giving short courses for rural preachers and teaching them agriculture and sociology. Here are the subjects taken from one of such programs:

Relation of the Rural Church to Farm Economics.

Relation of the Rural Church to Boys' and Girls' Club Work.

Demonstration of Poultry Feeding and Culling.

Demonstration of Grafting and Budding.

Demonstration of Rural Home Conveniences.

Here is what the Bible says:

"For the Son of man came to seek and to save that which was lost." Luke 19:10.

"As the Father hath sent me even so send I you." John 20:21.

"Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matthew 28:19-20.

"And he said unto them, go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Mark 16:15-16.

"And said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." Luke 24:46-48.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

Quoting from Dr. G. S. Dobbins again, "We have an abundant crop of fallacies as to the solution of country church problems. Some say that the country church should become a social center, an agricultural demonstration agent, a clinic in rural sociology, a neighborhood amusement house, an educational institution. Strangely enough, these theorists overlook the one great purpose for which Jesus established his church, irrespective of its location, the carrying out of his commission to make and baptize disciples, and then teach and train them so that they will reach others."

—BR—

Mr. Chester Swor, recently elected as assistant professor in Mississippi College, is taking summer work for a degree in the University of North Carolina.

Housetop and Inner Chamber

Brother J. H. Street of Harpersville is with the church at DeKalb in a meeting this week.

We are glad to publish each week all Sunday School attendance reported to us, and wish that a whole column could be filled with it.

S. G. Posey assisted R. L. Holmes in a meeting at Ardis Memorial Church, Shreveport. There were 47 additions, and everybody happy.

Dr. F. P. Gaines now wears the LL.D. from Furman University. He goes from the presidency of Wake Forest to that of Washington and Lee.

The New York World investigated the "speakeasies" in that city and found them 20 to one against prohibition. This is an effectual answer to those who claim that the blind tigers are profiting by prohibition.

Are you going to the Mississippi Baptist Assembly at Castalian Springs? The program was published in the Record last week and is good enough to draw a crowd anywhere. Dates June 23 to 30.

Dr. Charles A. Jones, Mission Secretary in South Carolina, says of the Jewish Christian services at Columbia, conducted by Rev. Jacob Gartenhaus: "I do not know that I have ever seen finer interest manifested in any meeting in our church."

Among other things which prove that the Literary Digest poll was "all wet", the Louisiana legislature defeated gloriously an attempt to repeal the state prohibition law. This after the Digest's poll had made it appear that Louisiana was dripping wet.

The Institute of Social and Religious Research finds that the ratio of Christians to the population in the United States is the same as ten years ago, namely 55 per cent of the people over thirteen are church members. The proportion is larger in the cities than in the country.

The W. C. T. U. wrote to and secured answers from 246 college presidents as to the relative amount of drinking in the colleges. Only three said there was more drinking than before prohibition. Almost all of them declare there is less drinking than ever.

Pastor W. L. Holcomb had with him Evangelist W. R. Storie in a meeting at Pioneer Church in Wilkinson County. The house was full every night. Eight were added to the church. This has been a difficult field, but is now in hopeful condition. Recently they have bought property and moved out on the Natchez and Baton Rouge Highway.

H. K. Carroll, statistician for religious censuses, says about the 56,000 loss in the Methodist church this year, that the slump is due to the high pressure on raising missionary and church money and the low pressure on converting people. That is the real trouble with the whole church today. We have become a business institution, but not absorbed in the Father's business. Splendid sanctuaries, endowments, expenditures, lavish indeed, but little emphasis on surrendered hearts and redeemed lives.—Watchman Examiner.

We never get anything from the meetings of the Foreign and Home Mission Boards but rumors. If some secretary or member of the board thinks to send us a write-up of their meetings it is old and decayed when it reaches us. We can't imagine why our general boards should be so unconcerned about getting the news of their activities out to their constituency. Certainly, the people that pay in the money to keep "the wheels turning" have a right to know what their agencies are doing.—Baptist Message.

We were surprised to learn that there are only twelve Baptist churches in the state of Utah. A needy mission field.

Pastor C. C. Morris has another victory to his credit at Ada, Okla. The people voted against Sunday movies two to one.

Pastor J. A. Lee is preaching in his pulpit at Rolling Fork after an absence of three months at the hospital in Rochester, Minn.

Coming into Jackson these mornings from the west one encounters a traffic cop at Calvary Baptist Church protecting the children as they cross the street to get to the Daily Vacation Bible School. Business is good out there.

An elderly Scotchman, after voting year after year against the Union of the Kirks, suddenly went over into the Union camp. He was twitted with inconsistency. "No", he said, "I'm no' inconsistent. I still believe union is wrong. I believe it's wicked. But it's the Lord's will."

At high noon on the thirteenth of June Rev. C. Z. Holland of Vossburg and Miss Annabel Arledge of Barnette were married in Jackson. The ceremony was performed by Rev. George A. Ritchey, a classmate of the groom, at Mississippi College. Our best wishes go with this happy couple. May their lives be rich in service and in happiness.

Missionary J. G. Chastain is preaching to the Mexicans in the Lower Rio Grande Valley. He is this week in Edinburg. Next week he is to spend with the Mexican Baptist Church at Harlingen near Brownsville. He finds the Mexicans much easier to reach in Texas than in Mexico. Therefore we should press the work among them. "The harvest is great and the laborers are few."

Trustees of Baylor College named the new building for student activities in honor of President J. C. Hardy. In this will hang a portrait of Dr. Hardy, presented by his family, and painted by an artist of international fame. At the commencement of Baylor College the baccalaureate address was delivered by Dr. O. M. Johnston, of Leland Stanford University.

At the Northern Baptist Convention by vote a change was made in the articles of incorporation of Chicago University so that instead of requiring that three-fifths of the board of trustees be members of Baptist churches, it is required that three-fifths be members of Christian churches, and of this three-fifths the majority be Baptists, and that no other church shall have more members of the board than do the Baptist churches.

As you know, business has slowed up in almost every line. The Baptist Record subscription receipts among the rest. We are in need of all the help our friends can give us during these Summer months. Every dollar counts now. Will you be prompt in renewing your own subscription, or the subscription of your church? Will you speak to your friends about subscribing for the Record. Will you take advantage of the opportunity to get a copy of the Life of Dr. Gambrell now by sending us two new subscriptions? This will do good all along the line.

Announcements are out of the marriage June 10 of Mr. J. H. Anderson of Knoxville, Tenn., and Mrs. Janie Cree Bose of Louisville, Ky. Mr. Anderson is a well known business man and an active layman in the First Church of Knoxville; also a liberal contributor to all the work of the Southern Baptist Convention. The bride is a daughter of Rev. A. Cree of Louisville and sister of Rev. A. C. Cree of Raleigh, N. C. She has for several years been principal of the W. M. U. Training School in Louisville. They are at present making a tour of Europe.

Pastor R. L. Powell, of San Marcos, Texas, preached the baccalaureate and missionary sermon at the commencement of Howard Payne College. The trustees conferred on him the degree of Doctor of Divinity.

Among the many events contradicting the Literary Digest's wet vote is the fact that while in that weekly Massachusetts was represented as dripping wet the legislature of that State voted to keep their prohibition law intact.

Mississippi College trustees in the meeting in May conferred on brother J. W. Lee of Batesville the degree of Doctor of Divinity, along with other brethren whose names were published in the Record at the time. The list published in the Record included all the names announced at the commencement exercises, but these were made from the platform from memory and the name of brother Lee was inadvertently overlooked and not announced. Of course this was accidental. There is no man among us more worthy the honor of his brethren than J. W. Lee. He is a doctor of divinity in fact, before the degree was conferred. He is a teacher and preacher of the great truths of the word of God. We are sorry of the omission of his name in the list, but The Baptist Record is not responsible for it.

Between those who oppose the financial basis of representation in the Southern Baptist Convention and those who complain that the voting is not really representative of the entire constituency, the Convention itself seems to be muddling along pretty well in the middle of the road. It is true that the constitution provides for messengers to be sent by any organization contributing \$250.00 to the work of the Convention. But in fact the messengers are not distributed financially but geographically. Not those who give most are present in largest numbers, but those who are closest to the place of meeting. Some of the brethren do not like this. But neither do some like the financial basis of representation. The election of a President of the United States is confronted with a somewhat similar difficulty. It is conceivable that a President might get a larger part of the electoral vote, but a smaller part of the whole popular vote. For example he might have a close run in some states but secure the vote; but he might lose by an overwhelming vote in other states, and yet be elected by the electoral college. A similar thing could happen in our Convention if we voted by states instead of individually. You do not get rid of all your difficulties by change of methods. No great harm has befallen us by following our present method of voting.

While most folks were in bed, early this morning we read what Paul had to say (1 Cor. 9:15) about his preaching the gospel without pay, without expectation of it or asking for it. Of course every preacher worthy of his calling does something of this, but there is certainly apostolic precedent for doing it all the time. We know some men who because of age are not now in the pastorate, but they take advantage of opportunities to witness for Christ. They visit the sick and "speak a good word for Jesus". Some of them do personal work with the unsaved, admonishing and exhorting them. Why should any preacher fail to preach because some church does not call him? Why wait for a salary before trying to save somebody? The opportunities to do good are not closed to us because no salary is guaranteed. Is any man fit to preach at all who will not preach unless some church pays him a salary? Maybe the Lord and the churches are waiting to see if we can serve without pay before providing a salary. To be sure the churches should support the preacher. Paul makes that plain. But he says he didn't sit down and wait for them to do it. He says, "I have used none of these (rights). Necessity is laid upon me; for woe is me if I preach not the gospel. I have a stewardship entrusted to me". Let us not be afraid that we will trespass on somebody's preserves by preaching the gospel anywhere we have an opportunity.

Editorials

PRESENTING A "SOLID FRONT"

There was never so much cheap talk as there is today. There was never so much of meaningless, high sounding phraseology, that was palmed off on a gullible public. A few swelling sonorous sentences, inflated with hot air, and innocent of any sound sense can get afloat in the world and make an endurance record which will put to silence the claims of the aeronauts and the marathon dancers.

We have in mind the ecclesiastical curealls who are going up and down in the earth saying that if we can get the whole Christian world united into one great family or cooperative effort, the world, the flesh and the devil, will disappear over night. This sort of talk passes current with people who have never studied the Bible nor observed the course of history.

We are constantly being admonished that if we could only present a "solid front" that Congress would pass nothing but good laws, all State officials would be paragons of efficiency, the morals of society would be transformed and the churches would be purged of all uncleanness. In this way the social program, the educational objectives, the political problems would all be attained or solved in a twinkling. Of course these dear innocents, many of them, have fooled themselves into believing it all. But most of them are just following the throng and yelling with the rest of them "Great is this Diana of Union."

If this were an innocent pastime it might be overlooked. If it were a mere delirium we could look for it to pass. But it is proclaimed as the only true ideal of religion and anything else as Anti-Christ. Our reason for resisting and opposing this idea with all our soul is that we believe it to be the antithesis of the essence and method of Christianity.

Christianity is not a mass movement. Any effort to transform it into a mass movement has resulted in the corruption of religion and the destruction of its purpose. Witness that old commander who when he accepted the religion of Jesus had all his soldiers driven to the river and baptized. Witness the whole history of Romanism. Anything that destroys the individual in the mass is a perversion of the religion of Jesus. Anything that seeks to accomplish a high moral purpose by marshalling the corporate forces of religion is a counterfeit of religion. Men have lost the sense of the worth of an individual soul when they seek to make the world Christian by gathering into one body or one movement the corporate resources of the whole mass of Christians. We do not know of anything that is more out of harmony with the teaching and method of Jesus.

We need to get back to the simplicities of the New Testament. Jesus went about doing good. And he sent his disciples out in the same way. There was no ecclesiastical organization. No effort to draw all the churches into one corporation. They did their work by individual and personal contact. They preached anywhere they got a chance. They taught all who would listen to them and never depended on ecclesiastical consolidation. If they had waited for a solid front they would be waiting yet. The weapons of our warfare are not worldly advantage but dependence on the Spirit of God and the testimony of the individual believer.

By recent action of the board of trustees for state colleges, Professor R. E. L. Sutherland becomes president of the State College for Women and Mr. H. L. Simmons becomes vice-president. These men are Baptists. Already Baptists are at the head of the Delta State Teachers College and of the State Teachers College in Hattiesburg. These are three out of five of the state colleges. That is about the proportion of Baptists to the other denominations in Mississippi.

MYRIADS OF ANGELS

In the letter to the Hebrews, which is a series of comparisons between the Old Covenant and the New, there is finally made in the twelfth chapter a comparison between the company in which one finds himself as a Christian and that in which the Jew found himself at Sinai. Here is where it is said "Ye are come to myriads of angels", or "to innumerable hosts of angels". Myriads is used to indicate a number too great to be counted.

This is one of the things most often indicated to us in the Bible when it is speaking of angels, namely their very great number. In the fourth chapter of Revelation John says that he heard the "voice of many angels . . . and the number of them was ten thousand times ten thousand, and thousands of thousands". Jesus spoke of the possibility of his summoning twelve legions of angels to assist him, as if their ranks would hardly miss this number. When Jesus was born in Bethlehem it is said, "There was with the angel a multitude of the heavenly host praising God". Jesus indicated that there were many of these heavenly messengers when he said, "Ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man".

Their number would seem to indicate that they are God's favorite method of executing his purpose. God is called The God of Hosts because he marshals the angels of heaven into a great army to carry out his purposes. He maketh his angels winds and his ministers a flame of fire. According to this statement it is more correct to say that God uses angels to destroy like the breath of a cyclone, than to say that a cyclone is called an angel by a figure of speech.

All that we can know about angels must be gotten from the word of God; and all that the Bible tells us about angels we must accept at its face value, as a fact with discount or doubt. There are many instances in the Old Testament where they are used to declare God's will to men. And the New Testament is just as clear and positive in its teaching with reference to their ministry.

With how many other worlds or beings they may have to do does not so much concern us, but what they have to do with us is of great interest to the people of God. They ministered to Jesus, attending his birth, spreading a table for him in the wilderness when he hungered, sustaining him in the garden of Gethsemane when he was overwhelmed with grief, and proclaiming his resurrection from the grave to the women visitors in the early morning. They are just as active in attendance upon those who are disciples of Jesus. "Are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation?" We should ever bear in mind that angels are interested in us, present with us and commissioned to assist us in our Christian life and our service to God.

Invisible to the eyes of men they are present when we gather to worship, and doubtless their own joy is heightened by our service to God. Paul in his first letter to the Corinthians is giving direction (1 Cor. 11:10) about conduct in worship and says, "The women ought to have a sign of authority on their heads because of the angels". Their presence makes the obligation to decorous worship more obligatory upon us. They have been worshipping God through the ages. They ought to know how not only from long practice but because of their intimate and face to face knowledge of God. If you would see how they feel and behave and worship in the presence of God read Isaiah, chapter six, where it is said that with two wings they covered their faces, with two they covered their feet and with two they did fly. Here they are a high example to us of reverence and readiness to serve. Their attitude toward God is also shown in their saying, "Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory". This knowledge of the presence and participation of the angels in our worship, if properly apprehended would make a difference.

The expression in Hebrews, 'Ye are come to

myriads of angels", would seem to indicate that we are in a world peopled with angels; that our coming into the kingdom of God has brought us into the same realm with them, under control of the same influences and responsible to the same impulses. Our New relationship to God has given us close and helpful contact with these heavenly messengers. They are our friends and helpers. The fact that we cannot see them will not prevent a Christian from believing the testimony of the word of God. The sneers of Saducean rationalists do not destroy the faith of those who can say with Peter, "Whom not having seen we love".

Many times we are warned by an inaudible voice. Many times we are made to remember what we had forgotten. Let us thank God that he has sent to us ministering spirits who are commissioned to guide and assist us in difficult places.

CHRIST

This is not to preachers, but a simple message to the unsophisticated, to the people who do not know what unsophisticated means. Editors are sometimes accused, justly, of writing too much for preachers and too little for the man or woman in the pew. But this is written just for the average church member.

In the New Testament the word Christ is usually preceded by the definite article: that is, it is usually "the Christ," just as we speak of the preacher, or the pastor. This is because it is an official title, it indicates a certain office or function. We say the pastor because there is commonly just one pastor in a church. And the New Testament says "The Christ" because there is now only one who is entitled to this designation. Just as there is only one king in England, and he is spoken of as the king, so there is just one Christ in the world, and he is properly called the Christ.

As already indicated the word Christ specifies an office which he holds, certain relationships which he sustains to his creatures and especially to men. The title points out certain work that he does which is done by no other. To get the meaning of the word, and the duties of his office we must go back to the Old Testament. The Old Testament word is Messiah, which was translated into Greek by the word Christ, and which in English is Anointed. We read for example in the second Psalm, "The rulers take counsel together against Jehovah and against his Anointed," his Messiah, his Christ.

In the Old Testament we have accounts of men being anointed to perform three different kinds of service. Aaron was anointed to perform the duties of a priest. Saul was anointed to perform the duties of a king. Elisha was anointed to perform the duties of a prophet. They were all anointed at the command of God. Of them it is said that when they were anointed the Spirit of God came upon them. The oil was poured upon them at the command of God to indicate that he had chosen them and that God would fit them for their work to which they were called by the special gift to them of his Holy Spirit.

These were forecasts of the One who was to come, and who was to be the Anointed of God, the Christ, the Messiah, who would have the Holy Spirit without measure, and who would completely fill the offices of prophet and priest and king, as the mediator between God and men. He speaks for God to men; he makes atonement and intercession before God for men; and he reigns as king in God's name and stead. He is for all these reasons the Christ of God.

No man ever possessed the Spirit in such measure as he. No one gives the Spirit but Him. The Spirit was responsible for his birth. The Spirit came upon him at his baptism. By the Spirit of God he wrought the miracles. All of his ministry was in the Spirit, that is by the accompanying power of the Spirit of God.

But the things for us to keep in mind are his duties as prophet and as priest and as king. As prophet he reveals God to us. He is "the Word." He says, "He that hath seen me hath seen the

Father." He is called the faithful and true witness. He says I am the light of the world. He is the effulgence of God's glory and the very image of his substance. He is the messenger of the covenant. He is the mystery of God.

As the priest of God, his office is foreshadowed in all the sacrifices and priesthood of the Old Testament. He is a high priest forever after the order of Melchizedek. When he had made purification of sins he sat down of the right hand of the Majesty on high. He is shown as a priest in priestly garments in the first chapter of Revelation.

The Bible teaching concerning his kingly office is too familiar to need repeating here. He must reign till all enemies are put under his feet.

—BR—

ANNUAL MEETING EXECUTIVE COMMITTEE

By Walter M. Gilmore, Publicity-Director

The Executive Committee of the Southern Baptist Convention held its regular annual session in Nashville, Tenn., Wednesday, June 11, 1930, with twenty out of thirty of its members present, together with the representatives of all the South-wide agencies.

The Committee organized by electing Dr. W. J. McGlothlin, Greenville, S. C., President of the Southern Baptist Convention, as Chairman; Hon. M. P. L. Love, Hattiesburg, Miss., Vice-Chairman; Walter M. Gilmore, Raleigh, N. C., recently elected Publicity-Director, as Recording Secretary. Dr. Hight C. Moore, Nashville, was re-elected Treasurer, as was also Dr. Austin Crouch, Nashville, Executive Secretary.

The Committee wrestled all day with the many knotty problems and routine matters passed to it by the recent session of the Convention in New Orleans, each proposition receiving due and serious consideration.

The one supreme problem before the Committee was that of putting the interests of all our causes on the hearts of all our people in a way that the great masses of unenlisted members may be enlisted in the whole program of the denomination, and those that are only partially enlisted may be more completely lined up.

To that end, a special committee on Promotion and Enlistment was appointed for the current year consisting of the following personnel: Dr. W. J. McGlothlin, President of the Convention; Dr. Austin Crouch, the Executive Secretary; the following three other members from the Executive Committee: Dr. H. L. Winburn, Arkansas; Dr. W. L. Ball, South Carolina; Dr. Louie D. Newton, Georgia; and the executive officer of each of the Southwide agencies, including the W. M. U. Dr. J. B. Lawrence of Atlanta, was elected Chairman. This committee has already begun to function and it is expected that an aggressive program of promotion and enlistment will be put on as soon as practicable, under the direction of the Executive Committee, to whom this matter has been entrusted by the Convention.

The necessity of unifying the appeal of all our Southwide agencies, working in perfect harmony with the State agencies, was felt, and the purpose of this special committee is to seek that end and to work assiduously toward it.

At the next meeting of the committee, September 10-11, when the matter of a budget for 1931 will be determined, the State Secretaries will be invited to attend and give their reaction to this program of Promotion and the best methods of putting it on in their respective states.

The Committee was keenly conscious of the serious difficulties now confronting most of our Kingdom enterprises and undertook to find the way out. No additional obligations were assumed by the Committee, and no agency was given the authority to go afield on its own account to raise funds. A strict adherence to the Cooperative Program was advised.

A policy of curtailing expenses and reducing indebtedness all along the lines was advocated. There was a fine spirit of unanimity and a note of hopefulness running through the discussions. We were impressed with the fact that the Executive Committee is really taking its task, and it is a big one, seriously.

W. EUGENE SALLEE

One month ago today Dr. and Mrs. Sallee left us to answer what they felt was God's call to help in an emergency at home. Foreign Missions in China is the passion of the lives of these two devoted, loyal, consecrated people. For more than twenty-five years they have thought and talked, worked and prayed Foreign Missions. Whether in China or in America, their one supreme purpose is, and has been, how to present Christ to these in China who know Him not. In America they have on their furloughs worked untiringly to get men and women and money for carrying on the work over here. God richly rewarded these efforts by sending out young men and women who were moved to consecrate their lives because of these appeals; and also by moving on those of means in the home land to come to the help of the cause by giving. Many others became interested, especially in Missions in China, and have constantly upheld the work and workers by their earnest, fervent prayers.

But it has not been in America that Dr. and Mrs. Sallee have done their real and lasting work for China and the Chinese. They have given their lives to the Lord to work among these people in their own land. And how nobly and tellingly have they labored. In the evangelistic work, or the school work, or the industrial work; in the country or in the city, among the rich or the poor, among the official class or among the peasants, in sending young men to institutions of higher learning in China or in America, or in teaching them here in their native environment—the one and all absorbing desire and effort on their part is, and has been, that "ye may know Christ".

Two years ago when the missionaries returned to the interior, after our governments had caused us to evacuate the year before, there were many hard and perplexing questions to be met. Sallee came back to Interior China and had one of these vexing questions in an adjoining station, where he was temporarily supervising. The natives had, without consulting anyone, appropriated funds to increase their own salaries. It was an acute question—especially at that time and in a station where he was not working. But Dr. Sallee took the brunt of the whole question, and all the hard things that were said, in the true Christian spirit and held to the principal that salaries could only be raised according to the regulation of the Board. Later in the year he was asked to hold a meeting at that station. With one accord they all say that was one of the best meetings they have ever had, and their desire has been to get him back there to hold other meetings for them.

The Sallees have not gone to America to stay. They would not consent to accept a permanent position over there. They did not buy a return trip ticket but they certainly did not burn the bridges behind them. They left their home all ready to return to just as soon as they feel that the Lord has opened the way for them to do so.

It was no easy thing for them to leave. But they have long since learned

"Where duty calls or danger,
Be never wanting there."

They go in behalf of China and of God's cause in all parts of the world where we Southern Baptists are working.

Brethren pray for them and for us who need them over here so much. Give of your boys and girls and of your means, to this great cause of God, which is so much upon their hearts, and thus open the way for them to return soon to this land where they are so much loved and needed.

Fraternally,

—W. W. Lawton.

May 5, 1930.

—BR—

Pastor H. A. Smoot has resigned the charge of First Church, Marion, Illinois, and will enter evangelistic work, with headquarters at St. Louis, Mo. He has spent six years in evangelistic work and eighteen in the pastorate. He was some years ago pastor of the church at Okolona. He may be addressed at Marion, Ill., until July 15.

SUNDAY SCHOOL ATTENDANCE JUNE 15

| | |
|--------------------------------|---------|
| Meridian First Church..... | 619 |
| Offering | \$58.12 |
| Okolona Church..... | 184 |
| Offering | 8.76 |
| Oxford Church | 222 |
| Jackson First Church..... | 621 |
| Jackson Calvary Church..... | 794 |
| Jackson Griffith Memorial..... | 268 |
| Jackson Davis Memorial..... | 387 |
| Jackson Parkway..... | 161 |
| Friars Point (June 8)..... | 65 |

—BR—

FREAKS IN ADVERTISING

—O—

Wanted—A room by a young gentleman with double doors.

Wanted—Ladies to sew buttons on the second story of Smith & Brown building.

Wanted—A dog by a little boy with pointed ears.

Wanted—A furnished room by a young lady about sixteen feet square.

Wanted—A piano by a young lady with mahogany legs.

For Sale—A nice large dog, will eat anything, very fond of children.

—BR—

Dr. B. L. Davis of the Baptist Bible Institute helped Pastor Fagan in a good meeting which closed Sunday night at Second Ave. Church, Laurel.

—BR—

The report of the W. M. U. Convention in New Orleans has been printed and distributed. It is well done. The sisters include in their printed report some of the principal addresses.

—BR—

Dr. John H. Eager expects to visit friends in Baltimore, Roanoke, Bristol, Knoxville, Monteagle and Jackson and Clinton during the summer. He maintains unusual vigor at 80.

—BR—

Mr. R. M. Hederman, editor of the Clarion Ledger, was elected president of the State Press Association in the recent meeting on the coast and accompanied the members of the quill fraternity on a Caribbean cruise.

—BR—

The University of Chicago is said to have \$100,000,000 endowment with the prospect of another hundred million. Why carry coals to New Castle or heap Ossa upon Pelion? Dump a little in our ditch.

—BR—

The daily papers of Chicago report 39 gang murders in the past five months, and that \$6,000,000 is paid each week to the gangster chiefs. The papers have been stirred to action by the murder of a reporter.

—BR—

Mr. O. H. Miller and his wife reached Jackson last week and took charge of the Mississippi Baptist Orphanage on the fifteenth of the month. They will have the united cooperation of all our Baptist people and the good will of everybody as they enter on this important field of service. It will be well for all of us to remember them in prayer as they are conscious of the need of divine wisdom and strength. He has had successful experience in school work, and comes to this larger task with full consecration of all his energies to this gracious ministry.

—BR—

The church at Hartsville, S. C., passed most appropriate resolutions in reference to their retiring pastor, W. H. Morgan, who comes to Vicksburg. In the six years of his service at Hartsville brother Morgan has seen the church membership grow from 742 to 911, and the contributions to benevolence increase in a healthy way. The enrollment in Sunday School has gone from 550 to 920, and a movement has been launched for a \$65,000 educational building. He has at the same time had a large share in the civic work and denominational activities of his people. The committee says, "We are profoundly grateful for the example and constructive forcefulness of his consecrated personality, and for the happy fellowship of these years."

THE BIG QUESTION IN THE REPORT OF THE FOREIGN MISSION BOARD

Frank M. Purser

Dr. Lipsey has been good enough to ask me to set forth the matters of prime importance in the report of the Foreign Mission Board. With this request in mind I have read and re-read the report.

Some will say that the big thing in the report is the record of the reduction of the debt from \$1,145,000.00 in January, 1928, to \$615,137.32 in May, 1930. There are those, perhaps, who think that the outstanding achievement of the Board is the reduction of the debt from May 1, 1929, to May 1, 1930, by the amount of \$187,423.56. Surely we all rejoice in this, but is this the big thing?

Some are rejoicing in the election by the Board of Dr. T. B. Ray to the work and office of Executive Secretary, and the election of Rev. W. Eugene Sallee as Home Secretary. Certainly these men are capable leaders, and under God can and ought to do much for the cause of foreign missions.

The hearts of all will be filled with great joy as we study the record of God's victories on the foreign fields. Marvelously has our great and good God used His servants, scattered as they are, with ranks depleted by sickness and death, and with poor equipment. Veritably by leaps and bounds the work is growing, and Christ is winning His way into the hearts of men. This is of course the big thing. And yet with all this blessing of God there is tremendous falling off in receipts. We come now to a matter of prime importance. Let me quote from the report of the Board:

"Our receipts during the year just closed were \$1,222,287.30. This was \$206,369.61 less than the amount received last year. Such a falling off in our receipts at this time when the appropriations of the Board have been reduced already to the lowest amount upon which it seems possible to sustain the work at all, is appalling and raises the gravest question about the course we must pursue.

"While we have been and still are crippled by a heavy debt, we have pointed out recently that the debt is not our chief trouble. Even if the debt were paid we should still have the chief problem confronting us, namely, that Southern Baptists are now not giving enough to maintain our present work on the foreign fields. Unless the receipts of the Board can be increased, we must incur either a larger debt or we must abandon some of our fields.

"We believe our Baptist message is the message best calculated to meet the needs of this awakened age. The effect of our present faltering support of foreign missions is to raise questions about whether we really believe in the adequacy of our Baptist message. Will not the course we are following almost give countenance to one of the most seductive heresies of our time, namely, that any religion will do? What profit to the world is it for us to believe that 'In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved,' if we then hide that Name in our own bosoms and in our own borders?"

The big question in the report of the Foreign Mission Board is this: Do we believe that the world still needs Christ? And do we believe that Baptists have the Christ message to give to the world? "Faith, if it hath not works, is dead." Do we believe?

Our sincere sympathy goes out to the widow and sons of brother R. M. Boone, who died at his home in Marks last Friday. He was 71 years old, and had had important pastorates in Mississippi and Louisiana. He was a native of Louisiana, was graduated from Mississippi College and the Louisville Seminary. He was for many years editor of the Baptist paper in Louisiana. Brother Boone has not been in the pastorate for the past few years, but has been preaching and writing with his usual vigor.

A NEW TESTAMENT VERSE

By James E. Dean

"For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep." I Thess. 4:15.

This well known verse from the King James version may well puzzle an honest simple soul who does not know that the word "prevent" has completely changed its meaning since the days of Shakespeare and King James when this version was made. The word is derived from two Latin words, "pre", before, and "venio", to come—that is, "to come before." Today our good English word "prevent" means "to come before" only in the sense of getting in the way, to hinder. But some three hundred years ago the idea of hindering did not belong to this word; it meant merely to come before innocently, to precede. And so the American Revised version says in thoroughly modern style, "Shall in no wise precede them who are fallen asleep." It is not a case of tampering with the Word of God, but of revising the language and bringing it up to date. This is one of the principal reasons for the existence of the Revised version. In this same verse the pronoun "which" is used in a fashion altogether out of date; the proper pronoun today is "that", as in the Revised version, or "who", as in the versions by Moffatt and Goodspeed.

The word "straightway", in Matt. 3:16, suggests to many that Jesus came "straight up" out of the water, but the meaning is simply "immediately" or "at once." This is well indicated in Moffatt's version, "For when Jesus had been baptized, the moment he rose out of the water, the heavens opened, and he saw the Spirit of God coming down like a dove upon him." In Matt. 13:21 "by and by" has no such meaning as we usually associate with that phrase today. Here Moffatt reads, "He has no root in himself, he does not last, but when the word brings trouble or persecution he is at once repelled."

Many other examples of obsolete (out-of-date) words or phrases might be cited. We should encourage the people to read the Word of God in the simplest plainest language they can secure, and that is the American Revised version unless one of the more recent translations is preferred, such as Goodspeed's, Moffatt's, Weymouth's, Montgomery's, or some other, for there is a goodly number of recent one-man translations of the New Testament. Translations of the Old Testament are not so common.

Baptist Bible Institute, New Orleans.

A STRANGER WITHIN NORTHERN GATES

W. W. Hamilton

Baptist Bible Institute, New Orleans, Louisiana

From the Gulf of Mexico to the Great Lakes was quite a journey, but when it was to attend the Northern Baptist Convention the objective was worth all it cost. This privilege had not been enjoyed for some years, and the visitor was favorably impressed with the large attendance and the fine appearance of the "delegates" and "visitors". All were admitted by badge, which was furnished on payment of a registration fee.

"After 1900 Years" was the general theme, in celebration of the anniversary of Pentecost. The many set addresses discussed missions and churches and schools in the light of nineteen centuries and under the promise of Acts 1:8 with its "witnesses" and "power".

The visitor admired the strength and beauty of the well prepared and carefully administered program. He felt the force of decisions reached by committees which were usually accepted by the Convention, and was surprised in matters of supreme interest that debate was confined to a small number of selected representatives. It seemed strange, when so many Baptist trustees were to be dropped by Chicago University and when union with the Disciples was being considered, that there should be so little open discussion. The speeches delivered were strong and frank. The decision against union was probably four to one.

Dignity and courtesy characterized the speakers and the speeches, and the voting was hearty and pronounced in vital matters. Every reference to prohibition received applause, and all missionaries were joyously received and constantly honored. The dedication service, when the many outgoing missionaries had spoken, was most impressive. Two of those under appointment had been trained at the Baptist Bible Institute in New Orleans, Miss Hallie Lee Stoudenmire, whose work is in India, and Rev. James Stewart, International College, Cuba.

Voiced modernistic beliefs and expressions were not as much in evidence as was expected, but there seemed to be an all too general pessimism as to church life and young people and denominational schools, though this was accompanied by a prayerful and outspoken confidence in final and full triumph.

It was refreshing to witness the sustained interest as the five days' full program continued, and to see the fine attendance up to the very last session. The banquet with possibly 3,600 present to hear Mrs. Mabel W. Willebrandt was great. The exhibits were attractive and helpful, specially as to missionary activities. The sermon was preached in convention hall Sunday morning. Conferences and prayer meetings and luncheons were held daily, and the Louisville Seminary had a most gratifying attendance at the annual banquet.

It seemed to the writer that one could not attend such a convention without the desire to think more clearly, the determination to preach the Word rather than just to talk about it, the longing to live more like our Saviour, and the readiness to sacrifice and suffer for him in these testing times.

THE HOME BOARD MEETING

MAY 28, 1930

At the annual meeting of the Home Mission Board the budget for the year's work was fixed as per the instruction of the Convention on the basis of the cash receipts of the year just closed. The cash receipts were \$407,357.58 Cooperative Program and \$32,397.18 supplemental receipts, making a total of \$439,754.76.

This budget was apportioned as follows:

| | |
|---|-------------|
| Independent and Direct Missions..... | \$55,000.00 |
| Cuba | 50,000.00 |
| Mountain Missions and Schools..... | 8,000.00 |
| El Paso Sanatorium..... | 5,000.00 |
| Mission Study and Publicity..... | 5,000.00 |
| Jewish Work | 4,000.00 |
| W. M. U. Field Worker..... | 2,500.00 |
| Panama and Canal Zone..... | 1,200.00 |
| Expenses Southwide W. M. U..... | 15,000.00 |
| Expenses Baptist Brotherhood of the South | 2,280.00 |
| S. B. C. Expense..... | 2,000.00 |
| Administration Salaries, executive and office | 12,000.00 |
| Rent | 3,420.00 |
| Traveling Expense..... | 1,500.00 |
| Employees Bond and Audit..... | 1,500.00 |
| Postage, Express, etc. | 1,200.00 |
| Taxes | 1,000.00 |
| Office Supplies | 500.00 |
| Repairs on Property..... | 500.00 |
| Telephone and Telegraph..... | 200.00 |
| Printing | 400.00 |
| Extra Help, office..... | 300.00 |
| Incidentals | 150.00 |
| For Bonded Indebtedness, Interest and Principal | 92,200.00 |
| Notes Payable, Interest and Principal | 157,800.00 |
| Attorney's Fee | 600.00 |
| Insurance | 10,107.75 |
| Expense Annual Board Meeting..... | 1,000.00 |

Total.....\$434,357.75

The Board acting under the instruction of the Convention passed the following resolution:

"Since the Southern Baptist Convention has instructed the Mission Boards of the Convention to adopt the calendar year for their current work instead of the Southern Baptist Convention year,

we recommend that the above budgets be made operative only for the eight months remaining of this year, taking two-thirds of the budgets given above as the operating budgets of the departments, and that in December next the budgets for the calendar year 1931 be fixed at which time such adjustments as may be necessary to come within our receipts can be made."

The following superintendents and workers were elected: J. B. Lawrence, Executive Secretary-Treasurer; J. W. Beagle, Superintendent Independent and Direct Missions; M. N. McCall, Superintendent Cuban Missions; J. W. O'Hara, Superintendent of Mountain Missions and Schools; H. F. Vermillion, Superintendent El Paso Sanatorium; Jacob Gartenhaus, Missionary to the Jews; Mrs. Una Roberts Lawrence, Mission Study Editor; Miss Emma Leachman, Field Worker; Rev. Alfred Carpenter, Pastor Balboa Heights Baptist Church, Canal Zone; Rev. S. Witt, Superintendent of Canal Zone Work; Geo. F. Austin, Field Representative of the Church Building Loan Department; Geo. F. Whitman, Attorney for the Board.

There was not a low note sounded in the meeting. The members of the Board recognized the limitations under which they labored, but no one for a moment thought of retreating from the field. Reductions in the work had to be made. Obligations had to be met. Debts had to be paid. The Board recognizing these facts, faced the task heroically, giving to each item of the work careful consideration. Its purpose was to spend the money available for mission work in the wisest and best way.

A serious effort was made to reduce operating expenses. In order to do this a large part of the work that has been done heretofore by superintendents of departments was turned over to the Executive Secretary. He is now doing the work that was formerly done by four people. He is Executive Secretary, and Treasurer, and Superintendent of the Church Building Loan Department, and Manager of the Carnes properties. These positions formerly cost the Board in salaries \$17,400. The combination made recently included the Superintendent of the Church Building Loan Department which carried a salary of \$4,500 a year, and the Manager of the Carnes properties for which the Board was paying \$2,400 when the present Executive Secretary assumed his duties. The Treasurer formerly received a salary of \$4,500 per year. The work will be very much heavier for the Secretary, but financial conditions demand every economy possible.

The Committee which recommended the change transferring the Superintendency of the Church Building Loan Department to the Executive Secretary presented the following resolution in reference to the work of Dr. Barton, who has formerly been the Superintendent of this Department:

"The Committee wishes to express its appreciation of Dr. A. J. Barton and his long and faithful service as an officer of the Home Mission Board, and assure him of our love, gratitude, best wishes and prayers. We regret that the present condition of our work suggests the wisdom of discontinuing the present office of the Superintendent of Church Building Loan Department."

The Board faces the new year with hope and courage. We would have our Baptist people know that our purpose is to get out of debt and stay out of debt. At the same time we will do all the mission work possible with the money available. To our churches we would say that our mission work will be advanced and the budget enlarged as our receipts increase, but under no consideration can the Board accumulate an additional debt. The more money the Board receives, the more mission work it will do.

—E. H. Marriner.

Brother R. B. Patterson supplied the pulpit at Calhoun City Sunday.

Dr. W. T. Lowrey will supply the pulpit of First Church, Vicksburg, until the arrival of W. H. Morgan, probably the middle of July.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

TITHING

An Argument in 26 Points

- 1—It is Scriptural—approved of God in the Old Testament and supported by Christ's words in the New.
- 2—It is a good start in the individual's life of giving.
- 3—It is spiritual, for personal faith is called into play.
- 4—It is businesslike, for there is definiteness, progressiveness and system.
- 5—It is a crushing blow against selfishness.
- 6—It causes the giver to take the initiative in Christian giving rather than holding back one's response until the money appeal is made.
- 7—It assures a response to more appeals for the worthy objects of the church, together with outside calls, than before we tithed.
- 8—It commands all alike in quality giving.
- 9—It frees the church from the disgrace of deficits.
- 10—It enables the church to frequently plan for enlarging work.
- 11—It safeguards the spirituality of the church by eliminating drives for money.
- 12—It establishes the individual as a financial steward—accountable to God.
- 13—It gives confidence in the practice of prayer.
- 14—It awakens thought, as nothing else, regarding time and service for God.
- 15—It elevates worship to the high plane of rounded-out sincerity.
- 16—It makes giving a principle and no longer a spasmodic expression.
- 17—It is likely to result, as it has with many others, in our giving being more than a tenth of all our receipts.
- 18—It means less of the comforts and pleasures of life—that money can purchase, but the power to enjoy those that are left is expanded.
- 19—It creates in our lives a commanding position over others in the matter of giving—we can use the most effective weapon of example.
- 20—It makes us twofold before God—our hand held out to give as well as to receive.
- 21—It destroys the domination of circumstances.
- 22—It transforms life's retrospecting into a joy rather than a dread—we see the line of evidence that permanently records us as givers, through faith and plan.
- 23—It prevents the church from falling into the hands of the few—those who put up the money.
- 24—It offers to our boys and girls of today the sure promise of escaping from the mature character's greatest blight—selfishness.
- 25—It leads, with a magnetic leadership, beyond the mark of money-giving—into the realm of worship and Christian service, for it has been found that most tithers are among the largest proportion of regular worshipers and earnest workers.
- 26—It is indisputable proof of Almighty God being made first by the almighty dollar. (William Porkess).

—O—

Seed Thoughts

"Your opportunity is in YOU, not in the thing you do."

This is an age in which fathers are giving their children too much money, and too little personal attention; too many automobiles and not enough of their own companionship."

"The safety of our sons and daughters as they go out on the street this very night is due to the influence of the policemen and lawmakers. Yes, the safety of our nation, including all groups, depends on Christian education."—Roger Babson.

—O—

Serving and so Leading

"Practice makes perfect." Likewise, bad prac-

tice makes perfectly bad. And also no practice renders perfectly helpless. Do not be deceived. No one becomes a leader just by waiting or wishing or hoping or complaining. A young man who liked to be looked upon as a leader, but was not one really, said: "If I am elected to that office I want people to recognize me as holding the office. I don't want them to go to Mr. So-and-So all the time about things." It so happened that Mr. So-and-So had actually done the work of that office so long and so well that, even when he did not hold the office, people really thought of him in connection with it, while the other young man loved to talk rather than work. One served and the other talked. Talking doesn't make leadership. Serving does.—Copied.

Seizing Opportunities

Some one has said that a grape fruit is a lemon which had a chance and took advantage of it. This incidentally recalls the very patent fact that the difference between some of our best and some of our worst men is simply that the former took advantage of their opportunities and the latter did not. The same opportunity comes to a thousand men but only one or two care to take hold of it.

One young girl has a chance to take a university course and she deliberately turns her back upon it; another has to support her family, and yet she thinks so much of a college course that, by dint of great sacrifice and superhuman toil, she gains the opportunity which the other passed up.

As a rule, opportunity does not mean immediate advantage, but only the chance to get ready for something better. It may offer a man only a pick and shovel, but back of them lies the presidency of the railway.—Canadian Baptist.

Both Knees Needed

Knowing of whom thou hast learned them. (II Tim. 3:14).

A lecturer recently declared at the outset of his lecture that he "received his moral training at the knee of a devout mother and across the knee of a determined father." One wonders how many of the oncoming generation will be enabled to make such a statement.—Sunday School Times.

—BR—

SIMON—A HOSPITAL BABY

By Louis J. Bristow, Superintendent

Simon is 17 months old and quite small. He has been in the Baptist Hospital in New Orleans several months. His mother is very poor and has other children to support. All his life Simon has suffered from mal-nutrition and rickets. His legs are badly bowed but it is our hope and expectation that they will be made straight in a year or so. Simon toddles around and attracts a great deal of attention from visitors who see the tiny figure running along the corridor. He is very bright, of a happy disposition and is friendly with everybody. He is the pet of all the nurses and not a few women have asked whether they may adopt him when he gets well. So there seems to be a bright future for Simon through the agency of the free baby ward of the Southern Baptist Hospital. Without hospitalization with scientific feeding and care, Simon would have been an invalid, or of markedly weak and deformed body, all his life. Through the ministry of Southern Baptists he will have an equal chance with other children born into homes of plenty.

And Simon is only one of scores of underprivileged babies who are rehabilitated in the Southern Baptist Hospital every year. Isn't it fine to have part in such a work? We depend upon voluntary gifts to carry it on.

New Orleans.

W. M. U.

Attention District II

Our District Conference is called for Wednesday, June 18, 1930, at Merigold. This is a very important Meeting. Constitution to be revised, duties of officers to be outlined and general plans for the new District year to be discussed. An urgent request that all District and Associational officers will let nothing prevent them from attending. Come and bring suggestions for your respective work.

Mrs. M. F. Doughty, District Chairman.

Tithing Story Contest

We are happy to announce that the following named young people secured first place in our Tithing Story Contests:

Sunbeams—Dorothy Brock, First Church McComb.

R. A.—Loubet Clay Boyd, First Church McComb.

G. A.—Ruth Lenoir, First Church, McComb.

Y. W. A.—Rivers McFadden. (No address was given by Rivers McFadden. Will someone kindly send us her address?)

To each of these young people is being sent the awards for their story. Just here may we urge that young people's leaders will during this coming year see to it that many of their young people enter this contest? It will be a great joy to your State Young People's Leader to handle a great big pile of manuscripts.

Your attention is called to the ARTICLE ON WHITE CROSS WORK on our Page today. Your Secretary is pleased that already some societies are planning to give "White Cross Parties" and spend the time preparing White Cross material.

Many of you will appreciate having the mailing list of our Miss Traylor as she tours Europe and the Holy Land, so we are giving it to you today. Drop her a card now and then. A bit of mail, however small it may be, will be pleasing to her when she enters a foreign hotel sometime during July and August.

There was mailed to each W. M. S. in the State this week a package containing report cards which you will need early in July; a program of the Mississippi Baptist Assembly, June 23-30 at Castalian Springs and a copy of our State W. M. U. Minutes of the Convention held at Tupelo, April 1-3. Please read your Minute of the Convention—every word of it. Then make a program sometime in your local society based on this Minute; using all report and other material given. This will prove both interesting and informational.

White Cross Work

We hereby give the White Cross Needs of our hospital at Ogbomoso, Africa. Also needs of the clinic in Iwo, Africa.

First of all bandages. These should be made of the cheapest quality of unbleached muslin. Old sheets make splendid ones also.

They should be 2 in. wide and 6 yd. long.

Cotton—12 in. rolls.

Gauze—uncut rolls or bolts.

Quilted cotton pads, 18 in. square.

Pillow cases.

Large and small sheets.

Large and small cotton blankets.

Towels—plain and bath.

Diaper cloth—narrow width.

Pillows—hard and feather. Wash cloths.

Gowns and pajamas for men, women and children.

Slips for children under one year old.

Brass safety pins (other than brass not usable).

White thread. White cotton tape.

This covers the material that we can ship. Duty on soaps, powder, etc., is so high that it does not pay to send them.

SPECIAL ATTENTION: Send all material that you prepare to this office—Miss M. M.

Lackey, Box 520, Jackson, Miss.—and we will ship it together in one large case, C/O Montgomery Ward Co. This House allows us special rates on missionary packages.

We do trust that we shall hear from many "White Cross Parties" very shortly. We should like to ship our case or box by the first of August.

Elliott Tours Talladega, Ala. Important

HOTEL MAILING LIST for TOUR No. 8

Sailing 1:00 A.M. June 14, 1930, from New York.

Have your mail sent to the following hotels in care of ELLITT TOUR No. 8. At least two weeks should be allowed for letters to reach the European destinations and about three weeks for Egypt and Palestine. Postage is 2 cents to England and 5 cents to the other countries.

June 14—Sail 1:00 A.M. on Steamship "Lapland" from the International Mercantile Marine Pier No. 58, North River. We shall board the liner at 9:00 P.M. on June 13th.

June 21—Steamship "Lapland" arrives at Plymouth.

June 21-25—London—Royal Hotel.

June 27-28—The Hague—Hotel Du Passage.

June 29-30—Brussels—Hotel Metropole.

July 1-5—Paris—Hotel Moderne.

July 6—Avignon—Dominion Hotel.

July 7—Marseilles—Splendide Hotel.

July 8—Sail First Class on the Steamship "Lotus" of the Messageries Maritimes Lines.

July 13—Land—Alexandria, Egypt.

July 13-14—Cairo—National Hotel.

July 16-17—Jerusalem—Grand New Hotel.

July 19-28—Continue Mediterranean Cruise sailing from Beirut and visiting Smyrna, Constantinople, Athens, etc., as shown in detail in booklet describing this tour.

July 29—Land—Naples.

July 29-30—Naples—Hotel Metropole.

July 31-Aug. 1-2—Rome—Hotel Flora.

Aug. 3-4—Florence—Anglo-American Hotel.

Aug. 5-6—Venice—Grand Hotel de la Gare.

Aug. 7—Milan—Hotel Du Nord.

Aug. 8—Lucerne—Hotel Schiller.

Aug. 9-10—Oberammergau—Villa Darheim.

Aug. 11—Heidelberg—Hotel Schrieder.

Aug. 12—Weisbaden—Hotel Furstenhof-AG.

Aug. 14—Antwerp.

Aug. 15—Sail on ALL Tourist Steamship "Pennland".

Aug. 23—Due New York City.

Wedding Bells

Truly all the world loves a lover. But in all this Southland of ours especially among Baptist circles can there be found a lover and his lady to whom more genuine interest goes out than to those who are named below.

Miss Bright's note is given because we are sure there are Mississippi friends who will want to send a line of Greeting to the ship address. And Mrs. Janie Cree Bose Anderson's message to her girls is given because there are many others beside her girls who will fully appreciate it: Dear Corresponding Secretary:

Mrs. Bose (I mean Mrs. James H. Anderson) asked me to send you a copy of the letter she sent to all of the Training School girls of last year.

The wedding was very sweet and quiet. Mr. and Mrs. Anderson left immediately after the ceremony for Atlantic City. On June 19 they will sail for Europe. Her sailing address will be: New York City,

C/O S. S. Berlin,

North German Lloyd Line,

Sailing June 19,

Mark letters "Ship Letter"

Jennie Graham Bright.

Baptist Woman's Missionary Union

Training School

Louisville, Ky., June 8th, 1930.

Precious "Daughter O' Mine":

It is because you dear girls of the session of 29-30 are so near to my heart that I feel I want to write this letter to each of you telling you

how God suddenly changed all plans for me,—and yet was it sudden? Do you not remember my telling you at times during the session of an experience I had in prayer last summer, and of God's preparing me for some change in my life? I thought then it would be by way of South America, perhaps later to work for foreign missions at home because often I felt the big, beautiful, task here at the school too big for my physical strength. Had it not been for your loyalty and devotion I could not have gone through the strain of even this last beautiful year so well.

As we drew near to commencement and convention more and more my friends and loved ones feared for me to undertake the strenuous summer's work in South America. Mrs. Woody at last was the only one standing by me in it. I think God led me thus far to see my heart willing to go. Now I think He wants me to visit the mission fields later.

For nearly twenty years I had closed the doors of my heart against any man's approach. Then suddenly a dear, good man whom I had deeply respected and admired for many years walked right in and took possession. It seems that he had been thinking of it for a long time and feeling God was leading in it, as I feel sure, now, He was. There was a struggle to find God's will as I was still planning to go to South America and had allowed the board to elect me for another year here, but once again agonizing prayer brought its definite answer and its definite peace. Precious Mrs. Woody faced it all with me, and when Miss Mallory and Mrs. Cox discovered what had happened they too were happy at the thought of our happiness and at the thought of our joint service for the Master. They would not listen to my delaying this thing that they felt God had ordered and they made it easy for me to change plans. Now, I go, not to South America but to see the Passion Play in Europe, and just as your prayers would follow me to Brazil I know you will let them follow me to Europe. Pray that we may get from this experience—this vision of Christ and His passion for a lost world—a message that we can bring home and use for His glory, and that the happy vacation time we shall have together in addition will prepare us for greater and better service in His great Kingdom work.

My heart was too full on commencement day to express the appreciation I felt for the lovely gift and letters from my own dear girls. The letters we will read together, and the little box of gold I invested in a velvet coat to wear with my evening dresses so I shall feel wrapped around with your tender love and prayers. God bless you! You just do not know how I love you and what you meant to me in this past session—the happiest of the five I have spent in House Beautiful.

Together let us pray for God's leading about the dear school. Pray that the one He has for this school as principal may be led of Him to come. Let us pray together that next session may be yet a greater session than the school has ever known. I know that those of you who are returning will do everything in your power to make it so. Always this dear school shall have a large part in my love and prayers, and always remember you are my own T. S. daughter. If I can ever help you in any way you know I shall be happy. All the future years will be blessed by the memory of the happy contacts with you,—the little talks we had together, the times of prayer and the daily happy fellowship as we met about the table or lobby. God bless you and keep you in His care and lead you to His own place of service.

With tender love, I am now and always,

Your devoted friend,

"Little Mother"

P. S.—On June 10th I shall be married to Mr. James H. Anderson of Knoxville, brother to my dear friend Mrs. Leshner who brought the commencement address.

P. P. S.—Mr. Anderson was at my table on commencement day at luncheon and asked the blessing. Remember?

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y

P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Missis-
sippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Carrollton Baptist Church

Bethel Baptist Church, Carroll
County, Miss., was organized August
24, 1833—97 years ago. The country
was newly settled and the town of
Carrollton was in its infancy. Set-
tlements were few and far between,
so the original membership was nec-
essarily small.

The presbytery consisted of Elders
Shadrack Coker and Joseph Morris.
The charter members were: Reuben
Vaughn, Geo. W. Green, Henry Hale,
Alexander W. Herring, Sarah Green,
Frances Busby, Mary Hale, Mary
Burnett and a colored slave or two.

The first organization was at a
location not far from the town of
Carrollton; on January 24, 1835, the
church voted to move its location up
to the town of Carrollton and later
changed its name from Bethel to
Carrollton Baptist Church, which
name, this old "mother" church,
which has such a splendid history,
still bears.

Elder Joseph Morris was the first
pastor of this church. He served
for a year or so and was succeeded
by Elder Moses Crowson. Other pas-
tors who have served this church
during its nearly 100 years of busy
existence are S. S. Lattimore, Ben-
jamin Carroll, Thos. T. Young, Ar-
temas Shattuck, Jos. R. Lowrie, W.
W. Whitfield, Jas. K. Clinton, H. F.
Sproles, Jas. G. Hall, Isaac F. Wil-
liams, Henry Ray, B. W. L. Butt, A.
H. Booth, Henry Pittman, Matt Ly-
on, A. P. Pugh, Ellis M. Jones, W.
D. Bene, L. S. Foster, M. V. Noff-
singer, J. H. Cason, W. H. Morgan,
L. F. Gregory, H. F. McCool, A. C.
Mason, J. Norris Palmer, J. P. Neal,
H. J. Murphy, J. T. Upton, F. A.
Lumms, the present pastor. Hav-
ing compiled this list hurriedly some
names may have been omitted from
this list of noble men who have
served this great church as pastors
during its century of continuous la-
bor and service.

The first clerk of the church was
Wm. G. Herring. He was succeed-
ed by Benjamin Roach, who for 54
years served in this capacity faith-
fully. He wrote one of the best
hands that I have seen lately. He

was succeeded for a few months by
Benj. Roach, Jr. Wm. D. Kimbrough
was the efficient clerk for a number
of years. (Bro. Kimbrough still
lives but is in poor health). C. A.
Neal was then clerk for some years.

For these long years the Carroll-
ton Baptist Church has done faith-
ful service for the Master and is
still on the job. Some of the best
preachers in the State have served
the church from time to time. Some
great Baptists have held member-
ship here, among whom were, likely,
Sen. Jas. Z. George and Dr. J. M.
Carroll. Some noble Christian men
and women compose its present
membership.

Eternity alone will reveal the good
that this good church has accom-
plished, the hundreds who have come
into the kingdom through its efforts.
Scores have gone to glory from out
of its membership. Heaven will be
all the richer because of the exis-
tence of this body. Blessings on its
future.

Notes and Comments

The writer is preaching in the re-
vival meeting now in progress at
North Carrollton Baptist Church.
He is serving this good church as
pastor this year, one Sunday in the
month.

Next Monday, 10:00 a. m., the
Baptist Pastors' Bible Study Assem-
bly will meet with Central Baptist
Church, Grenada. They are to study
the book of Philippians. Come and
be with us.

Rev. B. L. Hamby, recently or-
dained by Central Baptist Church,
Grenada, preached for the pastor at
Coffeeville and Scuna Valley last
Sunday while the pastor was away
in a revival meeting at North Car-
rollton.

Rev. L. J. Lott, of Carroll County,
one of the strong doctrinal preach-
ers, has full work. Last Sunday he
was with the Spring Hill Baptist
Church, Choctaw county.

Rev. V. E. Boston and his good
church at Winona, closed a splen-
did meeting last week in which Dr.
H. L. Martin, of Lexington, did the
preaching and Bro. Armstrong, of
Memphis, did the singing.

"PRECIOUS FAITH"

"Simon Peter, a servant and an
apostle of Jesus Christ, to them that
have obtained like precious faith
with us through the righteousness
of God and our Saviour Jesus
Christ." 2nd Peter 1-1.

Faith, the gift of God; the fruit
of everlasting love; the effort of
grace. By the grace (unmerited,
undeserved love and favor) of God,
and the quickening power of the
Holy Spirit, we are enabled to be-
lieve in Jesus, the Son of God, our
Saviour, and to trust in the word,
the work and the sacrificial death
of Jesus for justification and eternal
life. This produces love of Jesus
and cheerful obedience through grati-
tude. Such faith is indeed pre-
cious, for "without faith it is impos-
sible to please God." Heb. 11-6.

All who trustingly believe; all who
are "born again" and become "heirs
of God" and "joint-heirs with Christ"
are always recognized and dealt

with as children and entitled to the
fulfillment of every promise that
God has made to those who love,
worship and obey him. "Lord, in-
crease our faith," help us to believe
Thee and trust Thee for all we need
in this life and to rejoice in the
"blessed assurance of eternal life
through Jesus Christ Thy Son, our
Kinsman-Redeemer."

"O, for a faith that will not shrink,
Tough pressed by every foe,
That will tremble on the brink
Of any earthly woe."

A faith that shines bright and clear,
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt."

—C. M. Sherrouse.

SPURGEONS CONVERSION

I had been about five years in the
most fearful distress of mind as a
lad. If any human being felt more
of the terror of God's law I can in-
deed pity and sympathize with him.
I thought that I had so sinned ag-
ainst God there was no hope for me.
I prayed; but I never had a glimpse
of answer that I knew of. I searched
the Word of God; the promises were
more alarming than the threaten-
ings. I read the privileges of the
people of God, but with the fullest
persuasion that they were not for
me. The secret of my distress was
this: I did not fully understand the
freeness and simplicity of the gospel.

I attended all the places of wor-
ship in the town where I lived, but
honestly believe I did not hear the
gospel fully preached. I sometimes
think I might have been in darkness
and despair now had it not been for
the goodness of God in sending a
snowstorm one Sunday morning
when I could go no farther, I turned
down a court and came to a little
chapel. In that chapel there might
be a dozen or fifteen people. The
minister did not come that morning;
snowed up, I suppose. A poor man,
a shoe-maker, a tailor, or something
of that sort, went up into the pulpit
to preach.

Now, it is well that ministers
should be instructed, but this man
was really stupid, as you would say.
He was obliged to stick to his text,
for the simple reason he had noth-
ing else to say. The text was,
"Look unto Me, and be ye saved, all
the ends of the earth" (Isa. 45:22).
He did not even pronounce the
words rightly, but that did not mat-
ter. There was, I thought, a glimpse
of hope for me in the text. He be-
gan thus: "My dear friends, this is
a very simple text indeed. It says
'look.' Now that does not take a
deal of effort. It ain't lifting your
foot or your finger; it is just 'look.'
Well, a man need not go to college
to learn to look. You may be the
biggest fool, and yet you can look.
A man need not be worth a thou-
sand a year to look; a child can look.
But this is what the text says. Then
it says, 'look unto Me.' 'Aye!' said
he in broad Essex, 'many of you are
looking to yourselves. Look to
Christ. It runs, 'Look unto Me.'"

Then the good man followed up
his text in this way: "Look unto Me;
I am sweating great drops of blood.
Look unto Me; I am hanging on the
Cross. Look. I am dead and buried.

Look unto Me; I rise again. Look
unto Me; I ascend; I am sitting at
the Father's right hand. Oh, look
to Me!" When he had got that
length, and managed to spin out ten
minutes or so, he was at the length
of his tether.

Then he looked at me under the
gallery, and I daresay, with so few
present, he knew me to be a stran-
ger. He then said, "Young man you
look very miserable." Well, I did;
but I had not been accustomed to
have remarks made on my personal
appearance from the pulpit before.
However, it was a good blow struck.
He continued, "And you will always
be miserable — miserable in life
and miserable in death—if you do
not obey my text. But if you obey
now, this moment, you will be
saved."

Then he shouted as only a Primi-
tive Methodist can, "Young man,
look to Jesus Christ." There and
then the cloud was gone, the dark-
ness had rolled away, and that mo-
ment I saw the sun; and I could
have risen that moment and sung
with the most enthusiastic of them
of the precious blood of Christ, and
the simple faith which looks alone
to Him. Oh, that somebody had
told me before—Trust Christ, and
you shall be saved.

Reader, if you are unsaved, will
you not also look and live?—Sel.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

By Miss Bonnie Rae Dugger, Student

On my first assignment to French
Market I noticed an old lady and a
little boy standing a short distance
away. They seemed to be very much
interested in what the preacher was
saying, especially the old lady. After
the services were over I went up
and introduced myself and told her
where I was from. She asked me
how to get to the Baptist Bible In-
stitute, thinking it was a church. I
explained to her what B. B. I. was,
and then she asked me to tell her
where they could go to church and
hear a preacher like the one who
preached that night. I gave her a
card with all the Baptist churches
listed on it. After talking with her
quite a while I offered her a Gospel,
and she told me she could not read.
I asked the little boy with her if
he could read, and he said he could,
so I gave him some Gospels and told
him to read them to her. She seemed
dissatisfied with the Catholic relig-
ion, but she didn't come out and
make a profession.

STORIE AND COOPER

Brethren W. R. Storie and A. J.
Cooper recently held a meeting in
Mendenhall, and were a great bless-
ing to the community. They are
both consecrated workers. Brother
Cooper packs lots of gospel into the
song service, while Brother Storie
preaches the truth in love, yet with
faithfulness in condemning sin and
pointing out its consequences. They
are the right type of evangelists.

May our Father use them in a
great way.

In Christian love,

—J. P. Williams.

"Tough luck," said the egg in the
monastery. "Out of the frying pan
into the friar."—Ex.

The Sunday School Department

SUNDAY SCHOOL LESSON

June 22, 1930

The Risen Lord and the Great Commission,
Matthew 28:1-20.

Golden Text—Go ye therefore, and make disciples of all the nations. Matt. 29:19.

(From Points for Emphasis by H. C. Moore)

1. The Conquering Christ rose from the dead. First to find the tomb empty was that famous group of godly women who turned sadly away from the hasty burial on Friday afternoon and apparently went Saturday evening to find the sepulcher sealed and guarded, but reappeared on Sunday morning as the dawn-streaks illumined the horizon. What was their amazement now to find the Roman guard gone, the government seal broken, the stone rolled away, the sepulcher emptied of its dead, the grave-clothes lying in place, and the white-robed angel sitting within the vault! Affrighted but reassured and given a message to the Apostles, they turned away from the deserted tomb as the earliest witnesses of the resurrection. It was shortly after Jesus appeared to Mary Magdalene in the garden near the sepulcher that he appeared to the other women probably near the entrance of the city. They had just left the empty sepulcher and were hastening to tell the disciples when the Master met and saluted them. They fell before him in reverent worship and with gladder hearts went their way to let the disciples know that he had risen from the dead and would meet them in Galilee.

2. The Commanding Christ gave the Great Commission, his audience probably numbering nearly six hundred. It embodies his program for the conquest of the world. It is based on the earth-wide and heaven-high authority of our Lord. It contemplates the personal participation of all disciples: "Go ye." It specifies the field of work: "All nations." It defines the work to be done: First, "make disciples," thus winning them to Christ; second, "baptizing them," and thus unite them in the work and worship of the Lord; third, "teaching them," and thus lead them into complete and continual obedience to Christ. And finally, it is crowned with the promise of the Lord's personal and perpetual presence unto the consummation of the age.

A TRIBUTE TO REV. AND MRS. C. F. HINDS

The members of the Amory Baptist Church wish to express their respect and esteem for their pastor, Rev. C. F. Hinds, who has recently resigned from the work here.

During the five years that he has been our pastor, we have learned to love him for his upright and consistent Christian walk and conversation, his devotion to the work, and his zeal as a winner of souls. We

have enjoyed his earnest gospel sermons on the Sabbath, and his helpful, spiritual prayer meetings. He has been a good shepherd to his flock, looking well after the sick, and the new-comers.

He has a spirit of leadership, and keeps all activities of the church in a sound condition.

During his pastorate there have been 230 additions to the church; the completion of the departmentalizing of the entire Sunday School has been effected; senior and junior choirs organized; he successfully launched the unified church and S. S. services; the gifts to missions through the budget have been doubled, the total this year being \$1,600.00. We have had yearly training schools for the various B. Y. P. U.'s, which have grown in numbers and interest.

Mrs. Hinds has been in every respect an ideal pastor's wife and help-meet, active in the work of the W. M. U., the Girls' Auxiliary and the Royal Ambassadors, and as Superintendent of the Junior Dept. of the S. S. The influence of her gracious leadership will be felt for generations among us.

Our love and prayers go with them to their new field of labor.

E. L. Duren,
W. E. Lea,
Mrs. T. J. Cole,
Mrs. E. W. Flinn.

AN OLD TESTAMENT VERSE By James E. Dean

"Behold, I send my messenger, and he shall prepare the way before me; and the Lord whom ye seek will suddenly come to his temple: and the messenger of the covenant whom ye desire, behold, he cometh, saith Jehovah of hosts." Mal. 1:1.

It is quite certain that "my messenger" is the same as "the messenger of the covenant," and it would seem better to make it read according to the King James version, "even the messenger of the covenant." The Revised version indicates this in a footnote. But the most interesting feature of this verse is the single Hebrew word "malachi," translated "my messenger." This is exactly the same in the original language as the title of the book and the word Malachi in the first verse of the book. The word is used as a proper name nowhere else in the entire Bible, and it is possible that it is not a proper name here. The first verse might perhaps read more accurately, "The burden of the word of Jehovah to Israel by 'my messenger'." If this is the case then the author of this little book is unknown.

The Hebrew Bible has the same name as ours for this book and this would be altogether appropriate whether it is a proper name or not. But many of the books in the Old Testament did not have the same names in the Hebrew. Genesis is the Greek name for the first book of the Bible; it first occurs in that ancient translation called the Sep-

tuagint. The Hebrew name for this book is the very first word of the book itself, "Bereshith," translated in our Bible as "In the beginning." The name Exodus has the same Greek origin; its Hebrew title is something like "Weleh Shemoth," translated, "and these are the names," the first two words of the book in the Hebrew. Leviticus and Deuteronomy are also Greek names, but Numbers is a translation of the Greek title Arithmoi. The Greeks used this title because of the two numberings of the Israelites recorded in the book. Joshua, Samuel, and all names of books that are properly names of persons are the same in the original Hebrew as in our Bibles. Judges, Kings, Proverbs, Song of Songs, and Chronicles are translations of the Hebrew titles. Psalms is really a Greek term which has now become good English, but the original title was Tehillim, perhaps more correctly translated "praises." Ecclesiastes or the Preacher is really a combination of both the Hebrew and Greek titles, for the former is the Greek and the latter the English translation of the Hebrew title, Koheleth. "The Lamentations of Jeremiah" is the title affixed in the old Greek Bible to the book called by the Hebrews simply "How!" There is no authority in the book itself for calling it the work of Jeremiah; the only evidence that points in that direction is II Chron. 35:25, and this may not refer to our present book at all.

Baptist Bible Institute,
New Orleans.

SILVER CREEK

Calvary Baptist Church had two very gracious services on the second Sunday in June. At the morning service the pastor, Rev. Earl Ferrell, took as his text the Crucifixion of Christ. At the close of this service five joined by letter. At the evening service he preached on the Second Coming of Christ. Three came for baptism at this service.

Our protracted meeting will be the fourth Sunday, with Dr. Mayfield of Canton doing the preaching. Pray for us that we may have a gracious revival.

—Reporter.

University of Richmond

F. W. BOATWRIGHT, President

The University Includes—

1. Richmond College (for men)

W. L. PRINCE, Dean

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WHAT LOS ANGELES BAPTISTS ARE DOING

(Annie Foster Ellis)

Many years ago, I had a very dear friend who was a Jewess. We lived in the Delta country, and were in each other's home almost daily. One day, my father suggested that I ask my friend to go to Sunday School with us. I did, and she gladly went. When we were ready for college, Mamie went to Hillman College, and I went to Blue Mountain. We did not see each other for several years after that, for her people moved away. When we did meet again, I noticed that before each meal, without mentioning it, Mamie would bow her head, as if in prayer, though she spoke no word aloud. She finally told me that she had become so accustomed to returning thanks, while at Hillman College, that she could not enjoy her meal without thanking God for His goodness, although her people would not allow the name of Christ spoken in the home.

I have always believed that Mamie was a Christian. And who will doubt it? We have not met for many years, now, but I feel sure that she is training her children better than she would have, had she never attended a Christian College, altho I do not know that she ever publicly acknowledged Christ.

I have recently heard a converted Jewess tell of her conversion, and of the sorrow and pain she had to endure, from her family. It was a sad story, and yet a glad story, for, after some three or four years of separation from her parents and older children, they reunited... some of them are Christians, and she told, with tears rolling down her smiling face, how she is now allowed to read Christ's message to her mother, every day.

For nineteen years, there has been a Hebrew Mission in Los Angeles. Dr. R. A. Torrey is a member of the Board of References. This is a faith-work, carried on by voluntary contributions. The statement of Doctrine is interesting.

"We believe in the Historic Faith of the Church as expressed in the Common Creed of Evangelical Christianity, which is herein briefly summarized:

1. The Supernatural and Verbal Inspiration of the Holy Scriptures.
2. The Trinity of the Godhead.
3. The Deity of Jesus Christ.
4. The Virgin Birth of Jesus Christ.
5. The Substitutionary Atonement.
6. The Personality of the Holy Spirit.
7. The Pre-Millennial Coming of Christ.
8. The Unity in Diversity of the Church.
9. The necessity of the New Birth.
10. The Maintenance of Good Works.
11. The Immortality of the Spirit.
12. The Resurrection of Christ.
13. The Resurrection of the Body.
14. The Life Everlasting of Believers.
15. The Endless Punishment of the Impenitent.

16. The Reality and Personality of Satan.

This Mission publishes a monthly magazine which has some interesting, and often surprising facts. In the issue of June 1929, we read of a part of New York City, known as "Little Africa." In this section is a Negro sect which mixes the Jewish and Christian religions, and two other sects which worship according to the orthodox Jewish rites. There is a quotation from an issue of the Literary Digest which says: "One of these congregations is more liberal than the other. They accept Jesus. Some of them accept Him as one of the Prophets, of the rank of Moses. Others of them, accept Him as divine. They believe they are the pure, the original Israelites of the tribe of Judah.... This congregation are at one orthodox and unorthodox. It's members eat only kosher meat. They keep the Sabbath on Saturday. They feast on the day of Atonement. Send their children to Jewish schools, but they sing Christian songs and do not deny Jesus."

It is said that many Jews are attending this Mission and are quietly working among their own people.

With June, all California seems to want to take a vacation. The Missions close active work, tho the paid missionaries stay on the field. The Woman's Missionary Society suspends and everybody works hard trying to do nothing but rest and keep cool. (That may not be very clear to some people, but it means just what it says).

We were very sorry, indeed to learn of the passing of Mrs. Marriner. Our sympathy goes to Brother Marriner and his daughter.

BLUE MOUNTAIN COLLEGE ORGANIZES RELIGIOUS WORK FOR THE SUMMER STUDENTS

Within one week after the summer session began, the following religious organizations were fully organized on the Blue Mountain College campus: Y. W. A., Sunday School, B. Y. P. U., and Noonday Prayer Meeting.

The Y. W. A. officers are as follows: President, Virginia Kinsey; Vice-president, Sadie Burkhalter; Secretary and Treasurer, Elizabeth Powell; Personal Service Chairman, Annie Laura Howell; Pianist, Thetis Daughtery; Chorister, Lulia Mosgovoy.

The Sunday School has its officers; President, Crystal Klutts; Vice-president, Corrinna Harris; Secretary, Virginia Kinsey; Treasurer, Ruth Harrison. Mr. A. M. Donnell is the teacher for this class. The assembly will be with the church Sunday School.

The B. Y. P. U. is organized with Orlene Ellis, President; Louise Mitchell, Vice-president; Adelle James, Secretary; Thelma Tierce, Treasurer; Mary Kate Moore, Corresponding Secretary; Sadie Burkhalter, Bible, Readers' Leader; Lulia Musgovoy, Chorister; Minta Mell Wafford, Pianist.

The noonday Prayer Meeting is led by different members of the present student body.

All of these organizations are entirely voluntary, and are conducted by the students of the college.

THE LIVING DEAD

(Written after perusing the old records of Bethel Church, dated from 1839 to 1870.)

Take off the sandals from your feet,
For lo! you stand on holy ground;
And let each heart prepare to greet
The guests from heaven who gather round.

Behold, the living dead return
To cheer the sombre latter day;—
Do not our hearts within us burn
To hear, and see them in the way?

With rapture we recall the "then",
We trace the paths their feet have trod;

These are the women and the men
Who long ago kept house for God.
We call them not the "loved and lost",

The friends who went from you
and me,
It was no Dives gulf they crossed,
Nor yet a vast and shoreless sea.

They died; and yet they did not cease

To doubly live—that happy band—
In hearts below, where years increase,

And yonder in the Better Land
We hear their footfalls in the aisles,
They fill their wonted seats once more,

We meet their presence and their smiles
As in the tranquil days of yore.

The simple heralds, great and grand,
With souls aflame with zeal and love,

From out the consecrated stand
Proclaim the worth of things above,

Like John, they came from lone retreats

Where God and nature feed the mind,

And not from high and gilded seats
Where learning helps—or hurts—
mankind.

No vaunted scroll preserves their names,

In halls of fame they have no place;

This amber tome alone proclaims
The annals of that honored race.

Their names are written in the skies,

Their record well the angels keep,
Assuring them that they shall rise,
Though for awhile in Christ they sleep.

—James W. Phillips.
Newton, Miss.

HOME-MADE LYRICS

The Only Way

(By Uncle John)

MUDDY ROADS an' weather dreary? Keep right on; don't slow down because you're weary—keep right on... Glory crowns the valiant fighter; buckle in and stick the tighter; soon will come a day that's brighter—keep right on!

Don't give heed to foolish chatter—keep right on; no use askin' what's the matter—keep right on. Courage dies unless ye feed it every time it seems to need it; glory follows where we lead it,—keep right on... Tho you're doubtful of tomorrow,



keep right on. Time must bring its hour of sorrow—keep right on! Sins' trouble won't detour it; fate decrees we must endure it; only faith an' hope can cure it—keep right on.

Sometimes thoughts of death confronts ye—keep right on... Things that's real never haunts ye—keep right on! Sloth's the parent of stagnation—toil's the child of obligation—heaven's the crown of inspiration... Keep right on!

Self-Help

Mother: "Now, Jimmy, suppose you were to hand Willie a plate with a large and small piece of cake on it, wouldn't you tell him to take the larger piece?"

Jimmy: "No."

Mother: "Why not?"

Jimmy: "Because it wouldn't be necessary."

Johnnie came down to breakfast one morning looking troubled.

"What's the matter, Johnnie?" his mother asked.

"Oh, I found a feather in my bed last night, and I'm afraid I'm going to have the chicken-pox!"

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 25: Luke 18:9-14

1. To whom did Jesus speak this parable?
 2. What sort of a man was the Pharisee? What sort of a man was the publican?
 3. Did the Pharisee ask the Lord to do anything for him?
 4. How did the publican show his humility? How did he show his repentance?
 5. What did the publican ask for, and what did he call himself?
 6. Did the publican get what he asked for? What did the Pharisee get?
- In what manner must we come to God in prayer, if we want Him to hear us?

My Dear Children:

I am giving you today our Bible study lessons, for the next six months, beginning with the first week in July. As you will see, I have taken the Life of Moses for our study. Every week, you must read this passage given, and I hope a number of you each week will write me the story found in it in your own words. The best two of these stories will be published each week, and I will send to each of these two winners, a stamp from Geneva, Switzerland. This is a very little prize, but it will make you feel like writing. For my part of the Bible Study, I will put in each week something about it that is not found in the passage given for you to study. All this is different from what we have been doing, and I hope will prove interesting to you. We all like a little change sometimes.

—Now, you will notice from our report of giving to the Library Fund and the Orphanage Fund, that they have not increased very largely since the last report. Can't you find a job to do that will bring you a little money for these objects? Can't you sell tomatoes—I bought a basket of them this morning—or other vegetables? Have you got any old clothes you could sell to your colored friends and make a little? Or perhaps a neighbor may need your help in weeding her flowerbeds or cutting her grass, if you don't charge too high. Something like fifteen cents an hour, maybe, and you must be very careful not to pull up the flowers! Let's see how much money we can get together.

Much love from, —Mrs. Lipsey.

The Life of Moses

- No. 1. July 3rd. The Birth of Moses. Ex. 2:1-10.
- No. 2. July 10th. Moses' flight from Egypt. Ex. 2:11-25.
- No. 3. July 17th. The Burning Bush. Ex. 3:1-22.
- No. 4. July 25th. Moses prepared to meet Pharaoh. Ex. 4:1-17.
- No. 5. July 31st. Water turned to blood. The plague of frogs. Ex. 7 and 8:1-15.
- No. 6. Aug. 7th. Plagues of lice, flies and disease of cattle. Ex. 8:16 to 9:8.
- No. 7. Aug. 14th. Plagues of boils and hail. Ex. 9:8-35.
- No. 8. Aug. 21st. The plagues of locusts, and darkness. Ex. 10.
- No. 9. Aug. 28th. The death of the first-born. Ex. 12:21-50.
- No. 10. Sept. 4th. The crossing of the Red Sea. Ex. 14.
- No. 11. Sept. 11th. At Marah, Elim, and Sin. Ex. 15:23 to end, and 16.
- No. 12. Sept. 18th. At Rephidim. Ex. 17.
- No. 13. Sept. 25th. Sinai and the Ten Commandments. Ex. 19:16 to 20:1-21.
- No. 14. Oct. 2nd. The Golden Calf. Ex. 32.
- No. 15. Oct. 9th. Gifts and labor for the Tabernacle. Ex. 35.

No. 16. Oct. 16th. Murmurings at Tabera. Numbers 11.

No. 17. Oct. 23rd. Complaint against Moses by Aaron and Miriam, and God's defense of him. Numbers 12.

No. 18. Oct. 30th. The Twelve spies sent into Canaan. Numbers 13.

No. 19. Nov. 6th. The people rebel against the Lord. Numbers 14.

No. 20. Nov. 13th. The rebellion of Korah, Dathan and Abiram. Numbers 16:1-35.

No. 22. Nov. 27th. The Brazen Serpent. Numbers 21.

No. 23. Dec. 4th. The Death and Burial of Moses. Deut. 34.

No. 24. Dec. 11th. Characteristics of Moses. Deut. 34:10-12.

No. 25. Dec. 18th. Moses in the New Testament. Matt. 17:1-3: John 3:14: Acts 7:20-44, Heb. 11:22-27, and many others.

Miss Byrd's Library Fund

| | |
|-------------------|---------|
| Brought forward | \$15.45 |
| Sara Brand | .10 |
| Leta Mae Lupo | .10 |
| Mrs. Lipsey | 4.00 |
| Margaret Duke | .10 |
| Mrs. Ruth Gardner | .50 |
| Ernest Clark | .05 |

TOTAL \$20.25

Orphanage

| | |
|-------------------|--------|
| Brought forward | \$4.20 |
| Cash | .10 |
| Virginia Halsell | .25 |
| Mary Tabb | .20 |
| Clara Mays Floyd | .10 |
| Mrs. Ruth Gardner | .50 |
| Mrs. Lipsey | 1.00 |
| Ernest Clark | .05 |

TOTAL \$6.40

Coffeerville, Miss. June 5, 1930.

Dear Circle:

It has been sometime since I wrote you but I hope that I will not be considered a stranger. I am ten years old and will be in the fifth grade next year. I am sending ten cents for the Orphans. Your friend, —Clara Mays Floyd.

Indeed you are not a stranger, Clara, but our friend, tho it surely has been some time since you wrote. We thank you for the money, and want to hear from you again soon.

Doddsville, Miss. June 7, 1930.

Mrs. P. I. Lipsey.

Dear Mrs. Lipsey:

I am sending \$1.00 for to be divided between the orphans and Miss Byrd's books. We take The Baptist Record. Don't feel like could do without it we enjoy reading it so much. A true friend to the Cause of Christ, —Mrs. Ruth Gardner.

We are happy to have you on our list of members, Mrs. Gardner, and have divided your money as you direct. Thank you so much.

Star, Miss. June 9, 1930.

Dear Mrs. Lipsey:

I think the plans you suggested for us to use our money are just fine. I'm sending 10c today—you may send 5c to Miss Byrd and 5c to the Orphans.

I'm sorry Donald isn't getting along so well. Hope he may soon be feeling fine. I'll write him in a few days. Wish you circle friends might have been here Saturday was a week ago. Our Jr. B. Y. P. U. met here for our social. We all enjoyed the games and refreshments which consisted of sandwiches and cold drinks. There were more than twenty present. I must tell you about Peter Rabbit dying. He has been dead about a month. I have two little kitties now, named Mollie and Blackie. I also have some new fish.

Wishing all health and success, I am your little friend,

—Ernest Clark.

Poor Peter Rabbit! We are sorry about your losing him, Ernest—but there are other rabbits, arn't there? We are glad you like our plans, and we want to go right ahead with them now. Thank you for the money, and take care of yourself. I hope Donald's throat is all right now.

Walthall, Miss. June 6, 1930.

Dear Mrs. Lipsey:

I haven't written since last year. May I write again? I want to tell you of an R. F. D. picnic. My daddy is an R. F. D. man. The talks were good but the dinner was best. We had ice cream, cold and barbecued meat. If I did not eat ice cream, who did? I ate three (3) cones of it. Inclosed you will find twenty cents (20c). I want it to go on the orphanage funds. I want a whole lot of letters. Yours truly,

—Mary C. Tabb.

I hadn't forgotten you the least bit, Mary, and hope you won't wait so long next time. I have put your money with the Orphanage funds, and thank you for it.

—BR

SPARK PLUGS

(By R. L. Davidson)

If Congress continues in session much longer the seat of government will need patching.

Doctors frequently prescribe for their patients absolute rest for the body or absolute rest for the mind, but the doctor has not yet been born who has the nerve to prescribe rest for his patient's tongue.

Every fellow ought to wear his grave clothes whenever he goes out these days, for with the increasing number of fools driving motor cars on the streets and highways no one can tell what minute he may need them.

Go where you will, and you will be almost convinced that cussing is taught in the public schools.

The marriage of some women to some men might be termed the union of mind and matter, not much matter at that.

When a girl puts her arm around her sweetheart's neck it is a twine trust but there is no combine in the world that can beat that trust.

Some women make themselves look old before their time, trying to look young after their time.

Many people chew the rag so

much that they are in danger of dying with lint on the lungs.

A man has horse sense when he can say nay.

The most common impediment in the speech of Americans is gum.

An amplifier has been invented to relieve the strain on the speaker's voice. What is now needed is a device that will relieve the strain on the listeners' intelligence.

If it wasn't for post-mortems a fellow could never know what he died of.

It does not require much testimony to prove a man intoxicated who tries to drive his motor car between one telegraph pole.

SERVICE

Lines dedicated to the organizers of Fifth Avenue Baptist Church, Hattiesburg, Mississippi, Dec. 13, 1907.

(By Annie Foster Ellis)

We built a little house;
It's walls were plain and bare.
Our means, they were not much,
But each one did his share.

One gave a small green lot...
And one his daily prayer;
Some gave a good day's work;
Some gave a larger share.

This house, it was a simple place
For simple folk and true;
But to this house came many a man
With brimming cup of rue.

He found a home, a place to rest;
His weary soul to sooth.
Love waited at the door
His stony path to smooth.

The message old, the message new,
Is told with love and care.
They tell it at FIFTH AVENUE
To all who enter there.

Hokus: "Flubbub is very careful about training of his family, isn't he?"

Pokus: "Yes; he tries to bring up his children in the way he should have gone."

Uneasy Passenger: "I say, steward, doesn't the ship tip frightfully?"

Dignified Steward: "The vessel, mum, is trying to set a good example to the passengers."

MISSISSIPPI WOMAN'S COLLEGE

HATTIESBURG, MISSISSIPPI

We have opened the books for students for the session of 1930-31. A room fee of \$12.50 reserves a place in any of the dormitories for next session. Send check now so as to obtain room of your choice.

Board and tuition for the entire session in Ross Hall or Johnson Hall \$340.00. Board and tuition in Dockery Hall, self-help plan, entire session \$235.00. All students take meals together.

Send check for \$12.50 for room fee and also write for catalogue to J. L. Johnson, President, Hattiesburg, Miss.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Verse

"Believe on the Lord Jesus Christ and Thou shalt be saved." Acts 16: 31.

Win One

The power of God's word is shown in the conversion of a young lady who came to Christ against her will. Her mother had prayed for her and asked a friend to try to win her to Christ, he spoke to her and in anger she said "mother should not have done that, she knows it will only make me worse" but the soul winner asked her if she would sit down with him for a few minutes, she did, he turned to Isaiah 53:5-6 and asked her to read, she read "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." No comment was made but tears came to the eyes of the girl; God's spirit was doing its work and shortly after that she was saved.

Holmes County Associational B. Y. P. U.

The recent meeting of the Holmes County Associational B. Y. P. U. proved to be a splendid success. This was just a district meeting and four churches were represented with a splendid crowd attending. The meeting was held in the Goodman church beginning at two thirty and lasting an hour and a half. A splendid program was rendered using the suggestions given in the B. Y. P. U. Magazine. The meeting was in charge of Miss Helen McDaniels, Vice-president of that district, Mr. Clifton Tate, president of the Associational B. Y. P. U., was present however to lend his moral support and to encourage the work.

Mr. James Sullivan, of Tylertown, is the new Director of the Clinton church which includes the Mississippi College B. Y. P. U.'s.

Mt. Olive and Prentiss Conventions Prove Successful

Two other of our District B. Y. P. U. Conventions are history and while this report goes to press the meetings to be held in Jackson and Grenada are just beginning. At Mt. Olive our enrollment was 166 with the same splendid spirit manifest in the other meetings. The Mt. Olive church and community gave the visitors a royal welcome and everyone reported a splendid time. The banner went to the Salem Junior B. Y. P. U. at a grade of 67. The 1931 convention will go to Fifth Ave., Hattiesburg. The meeting at Prentiss was the largest of any of the conventions held so far this year. Three hundred and seventy-five registered and a packed house was the result of each session of the convention. Although Prentiss is small the entertainment committee had no trouble in finding homes for all and the splendid cooperation of all the churches in town marked the meeting in a very noticeable way. A won-

derful spirit prevailed throughout and two unions made a grade of 100 in contesting for the banner and therefore another banner has to be made to be awarded. The Tylertown Intermediate B. Y. P. U. with seventeen enrolled was present 100% and every time the roll was called every member was present. The Progress Intermediate with seven enrolled was present 100% and every time the roll was called they were all there. The Junior union of Oakvale with twenty enrolled were all present except one and the nineteen were in the church every time the roll was called. The convention goes to Columbus for its 1931 meeting.

Lawrence County Associational B. Y. P. U. Organized

On the first Sunday in June the members of B. Y. P. U.'s in Lawrence county came together at Monticello for the purpose of organizing the Lawrence county Associational B. Y. P. U. The following officers were elected: President, Mr. F. M. Britt, Silver Creek; Vice president, Mr. Hezzie Williamson, Oakvale; Secretary and Treasurer, Miss Virginia Mize, Silver Creek; Chorister, Mr. E. V. Catt, Monticello; Pianist, Miss Clayton Mikell, Silver Creek. Splendid interest was manifested and plans made for the next meeting which will be the first meeting with program to be held at Monticello the last Sunday in August.

—Virginia Mize, Sec'y.

Wayside Organizes B. Y. P. U.

The Wayside church in Yalobusha county organized a B. Y. P. U. after having taken a vacation through the winter months. This church used to have one of the best B. Y. P. U.'s in the county and we feel that this new union will make the same good records as was experienced by the former organization. The following officers were elected and will carry the work forward in a splendid way. President, Mrs. L. C. Wilbourn; Vice Pres., Miss Theo Tribble; Cor. Secy., Marcie Tribble; Secretary, Ollie Martin; B. R. L., Manley DuBois; Chorister, Johnnie Tribble; Pianist, Mrs. L. C. Wilbourn; Group Captains, Jim Martin and Johnnie Tribble. The next meeting of the Yalobusha county Associational B. Y. P. U. will meet with this church the fifth Sunday in June.

When You Read This

When you read this you can hold up one hand and count on the fingers of that hand the days until the Assembly meets at Castalian Springs. Hope you are planning to attend. Board and room \$1.50 a day if you stay the full time or \$1.75 a day for less than full time. Many new features have been added the management tells us. Meet us there.

BRIAR HILL B. Y. P. U. ENJOYS TWO STATE WORKERS IN STUDY COURSE

The B. Y. P. U. Department of the Briar Hill Church enjoyed the

rare privilege and pleasure of hearing their State Intermediate and Junior Leader, Miss Cecelia Durscherl, teaching "Training in Stewardship" for the Intermediates and Miss May Detherage, State worker of the Louisiana Mission Board, teaching the Junior manual, in a study course held here Saturday and Sunday, May 31st and June 1st.

The community was further blest in hearing these State leaders in an informal meeting at the church Saturday night. Miss Detherage gave a chalk talk using the subject "choosing the way of Life." Miss Durscherl gave an interesting talk on "The Scars of a Christian."

The young people of this church are indeed fortunate in that they are the very first in Mississippi to have Miss Detherage, who is the guest of Miss Durscherl for a few days before taking up work in Louisiana.

The Madison County B. Y. P. U. Convention, held at Farmhaven, Sunday afternoon, June 8th at 2:30, was a success from every standpoint, especially in attendance and good speaking.

Camden won the Attendance Banner, and Farmhaven the Efficiency Banner. The banners were offered for the best Union in a society.

Mrs. Burns, of Farmhaven, resigned as Vice President, and Miss Clark, of Camden, was elected to fill the vacancy. The association regrets to lose Mrs. Burns, but are glad to gain Miss Clark to fill her place.

Special music was rendered by the Camden members, in the way of a duet. A round table discussion on "Soul Winning," by members of Canton and Farmhaven Seniors, was one of the main features of the program. Mr. J. E. Byrd, of Mt. Olive, State Secretary, enlarged on this subject.

Mr. D. L. Whittington, choir leader of the County Association, directed the music in a very capable manner.

The Association decided not to meet again until the latter part of the Summer.

The meeting was dismissed, by Rev. J. J. Mayfield, pastor of the Baptist Church, of Canton.

—Reporter.

A SYMPOSIUM

At the Mid-Week Meeting last week the Pastor asked those present to name the advantages of the Summer over the Winter as an opportunity for religious work. The following are some of the very interesting answers given:

Mr. McGowan: "The weather is always such that people can attend the church services."

Mr. Crain: "A little boy said, 'We live longer in summer time'—meaning we have more daylight."

Mr. Howell: "If your coat is worn out you can come anyway."

Mrs. Foster: "There is not as much rheumatism and neuritis."

Miss Frances Johnson: "The Church is always warm."

Mr. Landrum: "It does not require as much effort to sit under a fan and sweat as it does to sit on the radiator and freeze."

Mrs. Crain: "The people are not as busy in Summer as they are in winter."

RED EYES Dickey's Old Reliable Eye Water cools, heals, strengthens, cleanses. Use after sewing, reading, driving. Drug stores or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA.

Mrs. Duncan: "We do not have as many epidemics among our children in Summer."

Mr. Smith: "From a coal standpoint, it's about \$400.00 cheaper."

Mr. Byrn: "We have more daylight, can find house numbers easier, and more children out-of-doors."

Mr. Viser: "We see more of the Lord in the flowers and trees, and it makes us think who gave them to us."

In addition to these the Pastor suggested that many young people are out of school and perhaps we have a larger number of visitors in the Summer than in the Winter.

Study these reasons and remember that evil takes no vacation, and the Lord's work needs to be done and well done in all the seasons of the year.—First Church, Memphis.

MY GETHSEMANE

Down in my garden of Gethsemane
Kneeling in darkness alone
I bowed me down in my sorrow
And prayed to be taken home.

"Not yet", a small voice answered;
"Not yet till thy work is done
Then wearing a crown of victory
The Father will take thee home".

What wouldst thou that I do, I ask
What wouldst thou have me do?
"Take up thy cross", he answered
Take thy cross and follow me.

Then my yoke was easy, O Christian
My burden of sorrow grew light
My sun that went down in darkness
Shone forth with heavenly light.

Now when the burden grows heavy
I lay it at Jesus' feet
And trust to the blessed Redeemer
To guide his wandering sheep.

—S. E. W.

Mrs. L. V. Nuchols, of Vicksburg, has gone to Mt. Eagle, Tenn., to spend the Summer, according to her custom for several years. She always has The Baptist Record to go with her.

3 OUT OF 31—CAN YOU BEAT IT?

Mississippi has 31 Standard Sunday Schools to date for 1930. Of the 31, Brother W. L. Meadows, of Morton, is pastor of 3 of them. He is pastor of the churches at Morton and Pelahatchie (town) and Springfield (country) and each of these churches has a Standard Sunday School. This is a record that is new for the State and possibly for the South. He has a way of getting things done wherever he happens to be.

Mudge: "Your wife certainly has a will of her own."

Meek: "Yes, and I am the sole beneficiary."

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A STORY OF ACHIEVEMENT

One of the most interesting personalities in the ranks of American Baptists is Dr. Oliver Martin Johnston of Leland Stanford University, who delivered the commencement address last week for Baylor College.

Dr. Johnston was a school-mate years ago of Dr. J. C. Hardy, president of Baylor College. Dr. Hardy and Dr. Edgar Godbold, now Secretary of Missouri Baptists, both intimately acquainted with Dr. Johnston, told me something of the story of Dr. Johnston's experiences, which we pass on to our readers.

Oliver Martin Johnston was born in North Louisiana, forty miles from any railroad. His father was a poor man and "Ollie" Martin, the oldest of several children, bore the brunt of the work in caring for the other children. When he was about eighteen years old, a young preacher, a student of the Mississippi College, who was doing missionary work in that section of Louisiana, spent the night in Oliver's home. The young preacher spoke of Mississippi College and told something of the college life and the boys who were students in that institution. The visit of that missionary gave Oliver a vision of a new world. A few days later he told his father that he wanted to go to college. The father was not able to send him to school, but all the boy wanted was permission to go.

After a slow and tedious journey, he reached Bastrop, Louisiana. He went to a barber's shop and asked the proprietor for some bread. When the proprietor inquired how much he wanted, he said he thought a dollar's worth would be all he needed. The proprietor explained how much bread a dollar's worth would be. Then Oliver asked for enough bread for supper and enjoyed his supper on bread alone. He had enough money saved to pay his railroad fare to Mississippi. He first applied to the A. and M. College, Dr. Hardy said, but at that time tuition was charged out-of-state students and the young man did not have money for tuition, nor could he find work. Years later when Dr. Hardy was president of A. and M. College he recalled the experience of Oliver Martin Johnston and arranged for night classes at A. and M. with tuition free to any student who might attend.

Going on to Mississippi College at Clinton, he applied to Dr. W. S. Webb, president of Mississippi College, for admission to the school. He told President Webb that he had no money but that he was willing to work. President Webb gave him work about his own house with the chores, to milk the cows and tend to the house. Young Johnston found an old out-house in which he could room. There was no bed, no chair, no table. He slept on the floor, sat on a box, put a lamp which President Webb had given him on another box, and did his studying in this room for the first year. Dr. Godbold adds: "He started in with a determination to finish his course and nothing could turn him from it. When he came into chapel the first morning his unusual appearance provoked a snicker on the part of the light heads in the student body. Dr.

Webb was extremely sympathetic toward the young fellow and publicly reprimanded the students, and said to them, 'You can laugh now, but his time to laugh will come pretty soon.' True to his prediction it did. Young Johnston went from year to year in his college work. He taught during the short summer schools. Every student and teacher was his friend and he had no trouble finding all the work he could do; furthermore he had no trouble getting schools during vacations, because he had proved his worth and everyone with whom he was associated knew that he could be depended upon for good service."

When young Johnston received his diploma, it was marked "first honor." He had worked out in detail every lesson assigned by his teachers. There was not a more faithful or more diligent student in Mississippi College.

On the day of his graduation he was elected to the principalship of the preparatory department of Mississippi College. At the close of the first year he was elected professor of English and took his Master's degree. After two years' service as full professor he resigned to enter Johns Hopkins University. Three years later, in 1896, he received his Ph.D. degree from Johns Hopkins. After his graduation from Johns Hopkins he went to Bryn Mawr, which probably puts more emphasis on scholarship than any other woman's college in America. He was a lecturer in Bryn Mawr on French philosophy. At the close of that year, 1897, he was elected assistant professor of Romance Languages in Leland Stanford University. In 1900 he was elected associate professor and since 1913 he has been executive head of the Romance Language (or Romantic Language, to use the term coined at Leland Stanford University) department. He is one of the greatest authorities on French, Spanish, Italian and Portuguese in America and has been in demand during summer sessions as professor of French and Italian in such universities as the University of Chicago and the University of California. His books have been translated into a number of languages.

With all of his scholarship, Oliver Martin Johnston is one of the simplest and humblest Christian laymen with whom we have ever come in contact. During his school days he was ordained as a deacon in the Baptist Church at Clinton, Mississippi. He is president of the North California Baptist Convention. He cherishes the simple faith which so profoundly influenced his life as a young man.

He spoke at Baylor College on "Character Molding Influences of the Campus." His message was so simple—and simplicity is one of the marks of greatness—that the children who attended commencement understood everything he said.—Baptist Messenger.

FACTS CONCERNING FOREIGN MISSIONS

The following figures and facts are taken from the bulletin of First Baptist Church, Raleigh, North Carolina, Rev. J. Powell Tucker, Pastor:

There were 13,500 baptisms on the foreign fields during last year, exceeding by approximately 1,000 the previous high mark. The number of co-operating churches on the mission fields now is 1,407 with a membership of 161,059. The churches have 1,965 Sunday Schools; with 72,983 pupils; 1,129 women's societies with 16,773 members, and 987 young people's societies with a membership of 20,660.

There are 446 foreign missionaries and 1,735 native workers at the present time. Of the churches listed, 643, or practically one-half, are self-supporting. The contributions of the native churches for the year amounted to \$472,820.

Roumania reported 4,925 baptisms, the largest number of baptisms ever reported on a single field in a year. In ten years the number of Baptists in Roumania has grown from 1,500 to 43,763. In Hungary the number of Baptists has grown in ten years from 700 to 12,000.

"Is it not the big problem of missionary giving that of adjusting our personal expenditures so that Christ will not receive the tag end of what is left, but His rightful part? It is all His if we are His, and our personal expenditures should be made as though we were to present to Him a weekly audit of our account."—H. and H.

BAPTIST WOMEN WILL STUDY RACE PROBLEMS

The amicable adjustment of race problems in the South will be one of the main objects toward which Southern Baptist women will work in the immediate future, according to decisions reached at the recent New Orleans meeting of the Woman's Missionary Union of the Southern Baptist Convention. Cooperation with Negro churches and educational institutions was urged by Mrs. W. J. Cox of Memphis, president of the Union, in her annual message.

"Our hope is set," she said, "upon our state workers giving enthusiastic attention to plans for helping Negro women and young people in the study of missions, in organizational efforts and in social service. Organizations of other denominations have pioneered in this field and made valuable contributions. Present local efforts by Baptist W. M. U. organizations should develop into concerted and widespread efforts to aid and train the leaders and the people of this race."

Emphasis was placed on racial problems by Mrs. William McMurray of Tennessee, who urged that books on the race question be used as texts for special mission study classes.

"We are beginning to feel that we have grossly neglected our fellow Christians among Negroes," said Mrs. McMurray, "and we are eager to remedy our negligence by learning from authorities on this subject how we can best aid our Negro churches in the spirit of Christ."

—E. B. Eleazar.

"Help your wife," says a famous domestic expert, "when she mops up the floor, mop up the floor with her."—Ex.

In Memoriam

Mrs. Jereline Alexander

Whereas God in His infinite wisdom has seen fit to call from our midst our beloved friend and co-worker, Mrs. Jereline Alexander, be it resolved:

That in the death of Mrs. Alexander the Baptist Woman's Missionary Society, and the B. Y. P. U. of Montrose Baptist Church has lost a faithful member, one whose consistent Christian life endeared her to all. We shall miss her and the loving service she rendered in His name.

That we express to her mother, her brothers, her six manly sons, and other relatives our heartfelt sympathy.

That we submissively bow to the will of Him who "doeth all things well".

Mrs. Jas. N. Tait,
Mrs. Fannie Daughdrill,
Miss Eunice James,
Committee.

In Memoriam

On Tuesday, May 27, our community was shocked when it became known that W. C. Robbins had met death by accident at his place of business.

Mr. Robbins was born in Georgia and came to Amory from Columbus, Miss., about five years ago. He immediately united by letter with the local Baptist church, was elected a deacon and at the time of his passing was superintendent of the Sunday School. He was regular in attendance and was an earnest and active worker in all church activities, giving unstintingly of his time and means to the Master's work. He was a help and inspiration to his fellow church officers and to many others who had learned to love and appreciate him. We will miss Will Robbins but humbly bow in reverent submission to the will of the Divine Ruler, who doeth all things well: whereas God in His infinite wisdom saw fit to take our friend and brother.

Be it resolved that the Amory Baptist Church has lost one of its best and most influential members, the Sunday School a faithful, able and efficient superintendent, the needy a friend, and the community one of its most worthy citizens.

Be it further resolved, that the Amory Baptist Church, the Board of Deacons and the Sunday School extend to the wife, children and other loved ones our heartfelt sympathy and commend them to the God whom the husband and father has loved and served so well.

Be it further resolved, that a copy of these resolutions be sent to the wife, copies to The Baptist Record and Amory News for publication and a copy to the church clerk.

W. R. Smith,
Mrs. C. B. Wood,
I. W. Beauchamp.

Obituary

Mrs. Mary Ella Kelly, wife of John O. Kelly, Laurel, Miss., R. No. 5, quietly passed away to dwell with Jesus June 10th, 1930.

The above was the only sister I ever had and she lived to the ripe

age of 59 years and 1 month. She has been a devout member of the Baptist church for over 44 years. "Asleep with Jesus, blessed sleep, From which none ever wakes to weep."

—L. E. L.

REVIVAL AT SHUBUTA BAPTIST CHURCH

On the first day of June Pastor N. A. Edmonds began a series of meetings running for one week. Brother Edmonds is a fine expounder of the gospel with a heart full of love for Christ and for the people. The singing was conducted by Mr. R. C. Cannon assisted by Mrs. Cannon and Mrs. Edmonds. From the very first service they preached and sang the gospel with great power. Brother Edmonds denounced sin from every angle and held up Christ as the only remedy for sin. Brother and sister Cannon sing and work for Christ in the same spirit. I have never seen men do as much personal work and soul winning as did this team of workers. I have never seen any man do better preaching than did brother Edmonds; and he put his whole soul in every sermon. It was intended to reach the young people and children, and to revive the sleeping members of the church.

Mr. Cannon was delighted with the fine children's choir. There were about thirty in it and they did very fine singing. The adult choir was also large being composed of the singers of the town with several visitors. So the congregational and special singing was great and a blessing to all. My! what solos and duets and trios we had! The business men closed their places for the morning services, and the congregations were large from the beginning and grew in size and interest to the end. There was fine cooperation from the Methodists, the only other church in our town.

There were six for baptism and the church was greatly revived. There were forty-two who took the B. Y. P. U. study course and stood the examinations making very fine grades. Mrs. Edmonds taught the Juniors, Mrs. Cannon the Intermediates, and Mr. Cannon the Seniors. We feel that there is a new day for us from the meeting.

—W. H. Patton.

A D. V. B. S. AT DERMA

The Baptist Church at Derma has just closed a very successful Daily Vacation Bible School. We were rather late in beginning preparation for the school, but when definite work was once begun we stayed diligently by the task till it was complete.

The school was authorized and directed by the church. The pastor, Rev. J. M. Spikes, was elected principal. He began work at once and secured his faculty among the mem-

bership of the church. He then taught them the D. V. B. S. Guide. Surely no set of teachers was ever more loyal than these to their task. Other preparations were made, such as securing literature and other supplies, faculty meetings, and the carrying out of the four features of preparation day.

Very gratifying results were obtained from the school. The course outlined by the Sunday School Board was carefully followed. From our possibilities we gathered a good enrollment. Out of this enrollment we maintained an average attendance of 90% through a full length session of four weeks. Those who attended our commencement exercises were profoundly impressed with the Bible knowledge the boys and girls had gained. This is our first school. It is a B Class school. We are grateful to the Lord for the success he gave us.

It is to be hoped that more of our churches will engage in this work, for teaching the Bible is truly a part of the mission of the church.

—W. M. Shelton.

FRIARS POINT

The Friars Point Church closed on Sunday, the 8th of June, one of the most successful meetings in the history of the church. Rev. C. Z. Holland of Vossburg did the preaching, and many marveled at his power and effectiveness, being merely 25 years of age. Mr. C. C. Moore, the church chorister, led the music, and had great success in directing both the Senior and Junior class.

Great interest was shown and many rededicated themselves to the work of the church, and there were 21 additions to the Baptist Church

and one to the Methodist Church.

Geo. C. Ritchey, the pastor, was gratified with the results, the meeting rounding out his tenth month as pastor, and there have been 25 baptisms and 14 additions by letter.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

Scott Parris, Student

It was on Sunday afternoon that I went to Canal and Rampart assignment. Before leaving my room I prayed that God would lead me to a man who was tired of living in sin, and who was looking for a Saviour.

The meeting was about half over when a man came up and stopped. Something told me that he was the man for whom I had prayed.

He stayed until the meeting was over and I approached him. When I was near him I could see that he already had tears in his eyes. I talked to him about his salvation, and with tears in his eyes he took my hand and thanked me for showing him the way. He found Christ as his Saviour.

I see this man often, and he tells me that he has lined up with one of the Baptist churches here in New Orleans.

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REVIVAL MEETING AT FRIARS POINT COMPLETE SUCCESS

The Friars Point Baptist Church closed Sunday evening what is believed to be the greatest meeting that the town has seen in years. Great singing by two choirs led by Mr. C. C. Moore was a factor in bringing about the success of the meeting. The Junior choir averaging some thirty voices, was especially faithful in their attendance and their songs were an inspiration to all. Special songs by Mr. Moore, Mrs. Luter, Mrs. Phyfer of New Albany, Mrs. Dunn and Mr. Hays, of Clarksdale, and Mr. Thompson, of New York all added greatly to the effectiveness of the services.

One of the features of the meeting was the Bible reading quiz. Each night the evangelist asked how many chapters had been read since the last service. At the end of the meeting the total number of chapters read was 2341. This was easily the most extensive campaign of this kind ever executed here.

All through the meeting the powerful preaching of the Rev. Charles Zelton Holland was earnestly listened to and heeded by many. Mr. Holland being just a boy of 25 years and handling himself in so forceful and striking a manner in the pulpit, has caused many to marvel at the things that the Master can do with a young soldier of the Cross when he is willing to clad himself in the "whole armour of God."

Besides the response to the invitations extended, Mr. Holland received a number of letters from people in the community expressing their gratitude to him for the blessings which they received by his having come here. His cheerful disposition and winning smile won him many friends here and he will be long remembered and loved in this historic old city for his noble efforts.

In response to the invitations given many came and rededicated themselves to the Master and to the work of the church. Sixteen made a profession of faith to be baptized and one made a profession of faith, having already joined a church elsewhere and now wishing to join the church here. One came by profession of faith wishing to join the Methodist church, making a total of 18 professions. Three came by letter wishing to join the church here.

A great service was held by the evangelistic crew in one of the colored churches on King & Anderson's plantation Sunday afternoon at two o'clock. Mr. Hickman, of Clarksdale, Mr. Thompson, of New York, Mr. E. L. Anderson and several others came out to assist in the service and to hear Mr. Holland's powerful sermon on "Life After Death."

Baptismal services were held at the Clarksdale Baptist Church at 4 p. m. Mr. Thompson, of Calvary Church, New York City, and Mr. Hickman, assisted at the organ by Mrs. J. T. Jenkins, rendered beautiful music through the very impressive ceremony.

Saturday night four deacons were elected and following the baptismal service in Clarksdale two were ordained, those being Mr. C. C. Moore and J. W. Holloway. Mr. Holland delivered the charge and deacons

from Marks, Lyon, Duncan, Clarksdale and Friars Point with Revs. Holland and Ritchey laid hands on the two candidates.

The results of the meeting were most pleasing and gratifying to the pastor, Geo. A. Ritchey.

THE ORPHANAGE

Having arranged to transfer the management of the Orphanage to my successor, Mr. O. C. Miller, I am taking this opportunity to thank the churches and people of our State, who have contributed to the support and maintenance of the Institution. You have helped us to properly care for the children in the Home and we desire to assure you we appreciate everything you have done for them.

Though we accepted the position with division, discord, and lack of harmony among the inmates; without the necessary cooperation among the helpers; and with a great deal of dissension among our people and Churches, we have persistently worked to overcome and eliminate same. The results are open to your judgment and we sincerely hope you have been able to believe in our work.

We are pleased to advise you that we are turning the Institution over to our successor with harmony prevailing in the Home. The children are courteous and respectful and the helpers and matrons are working together for the best interest of the children and the Home. Though we accepted the institution without money for support and maintenance and without very great confidence in our ability to meet financial obligations, we have been able to pay all bills, improve the living conditions, equipment and food for the children. During the past year, we were barely able to pay bills as they became due, but during the months since the beginning of this year, we have gradually accumulated a cash balance for the summer months to the extent that our account for the General Support Fund leaves a balance of \$4,551.62. This should make it easy for our successor to continue the work without creating a debt.

As we are leaving the children healthy, properly nourished and well cared for, and as we are turning the Institution over to Mr. Miller with harmony and cooperation among those managing the Home, we see no reason why there should not be gradual improvement in the conditions for the care and control of the Home. And with the proper cooperation of our people, we should be able to make a better Home.

Therefore, I desire to urge general cooperation, development, and growth. Let us locate the Orphanage permanently and then make a better Home for the children.

With continued good wishes for the work, I am

Fraternally yours,

—W. E. Thompson, Supt.

HOUSTON

Our revival came to a close Wednesday night, June the 11th. Dr. Norman Cox, pastor of First Baptist Church, Meridian, Miss., did the preaching. He brought some of the finest messages I ever heard. The church and town were thrilled with

these great gospel sermons. He is one of the most humble men I have ever heard. We had 10 additions to the church and I feel sure others will come into the church as a result of the meeting. I can truly say if any church wants a real man full of the Holy Spirit and one of prayer, it will make no mistake by getting Dr. Cox.

Our own choir director "Bill Nason" had charge of the song services and we sure did have some fine singing. We have the best singer in the State, and he is doing a great work here among our young people. We surely are proud of Bill.

Blessings on the Record and its readers.

—W. C. Steward, Pastor.

HOW LONG SHALL WE TOLERATE MALARIA?

(By Felix J. Underwood, State Health Officer).

Malaria will be prevalent in Mississippi as long as the citizenry of the State continue to tolerate conditions that make transmission possible. Continued toleration of this disease, on the part of those who are informed on the subject, can only be attributable to apathy or indifference, a quality which we do not believe to be characteristic of Mississippians.

The effective screening of dwellings and churches will go far to banish malaria from Mississippi, certainly so in the case of those who take advantage of the protection they install. The State Board of Health and the County Health Departments are employing every means in their power to inform every citizen of the benefits of screening. The results to date are most gratifying, indicating that during the spring of the present year, more homes have been screened than ever before in a similar period. The number, however, requiring screening, still includes most of the rural homes of the State. The health workers of the State will continue to preach from this text until screens are regarded as essential to a properly constructed house in Mississippi as is a roof. In the meantime, screen your home!

The drainage of standing water is another point which must be incorporated in the sanitary creed of every Mississippian. When the sight of water standing in the neglected brake, stream, or ditch becomes as abhorrent to the sanitary consciousness of people in general, as most at present feel about a dead animal, minor drainage will become universal. In the hills and in the Delta drainage districts there are wonderful opportunities to apply this useful measure to the benefit of both health and agriculture. Drainage removes the standing water in which

malaria-carrying anophelines breed.

If you have specific problems in connection with the application of either, consult your county health officer or Dr. Mark F. Boyd, who is director of the Bureau of Malaria Control of the State Board of Health, Jackson.

ACKERMAN

Ackerman, the county seat of Choctaw, is a town of beautiful home sites, a hospitable citizenship and splendid church folk, the same bespeaking a high standard of morals and law enforcement.

Pastor D. L. Hill is the Baptist Pastor and I know of no young minister who has made more splendid progress in five years of preaching than he has.

During the revival one hundred fifty people were present at the service Monday morning, therefore there were no small congregations as two and three times that many attended each evening service for six days resulting in twenty-two additions to the church with twenty-one of them for baptism.

Nearly all the folks making up the last congregation that jammed the building publicly renewed their covenant vows with God in His work.

Vernon Martin, a B. B. I. product and a local boy, led the singing in a great way.

I hope this revival spirit is to truly characterize all revivals everywhere this summer turning this period of economic depression into a flood-tide of evangelistic fervor.

Yours in His service,

—D. A. (Scotchie) McCall.

Griffith Memorial Baptist Church, Jackson, Miss.

V'y is a pancake like der sun, Ike?"

"Because it rises in der yeast and sets behind der vest!"—Exchange.

Teacher: "An anonymous person is one who does not wish to be known—who's that laugh in the class?"

Voice: "An anonymous person, teacher."

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M. P. L. BERRY, President, Clinton, Miss.